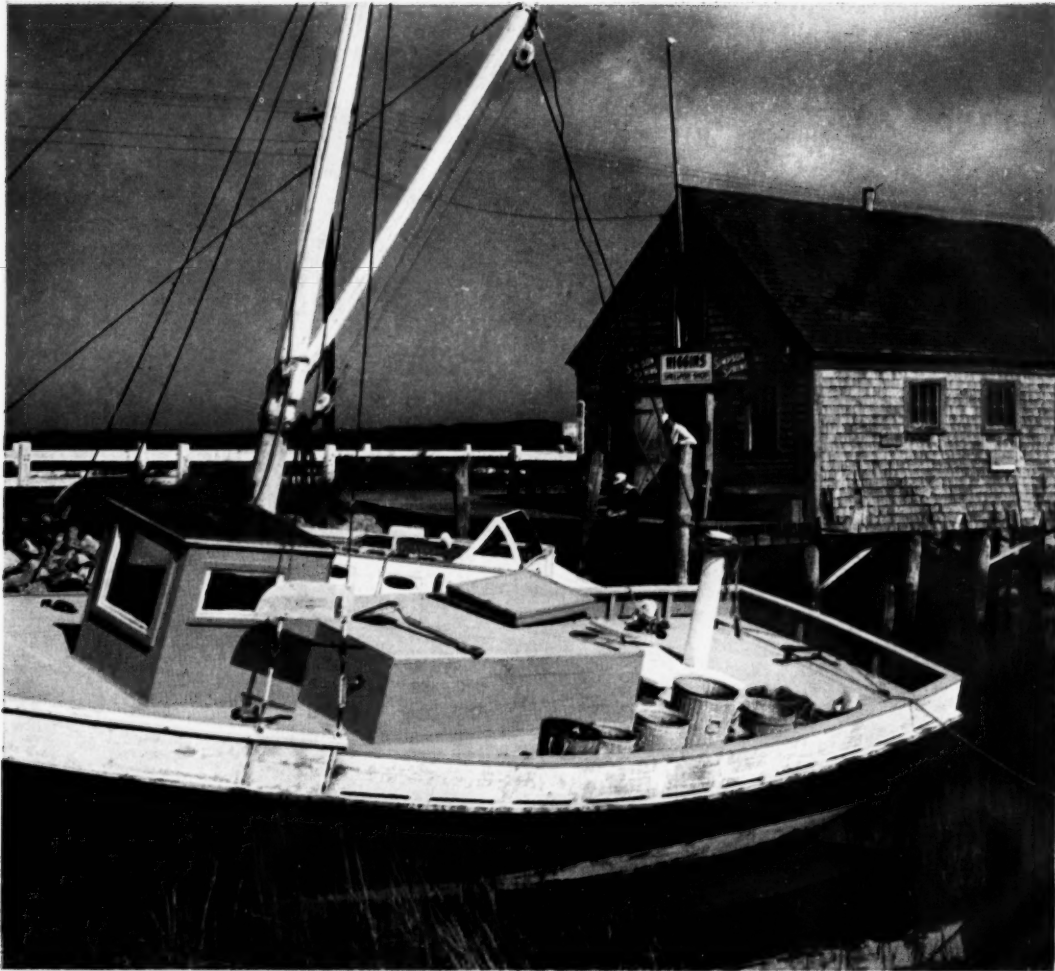


DESTINY

The Magazine of National Life



TIME'S INFINITE SEA

"The Kingdom Of Heaven Is Like Unto A Net That Is Cast Into The Sea"

⌘ PAGE 111 ⌘



Harold M. Lambert



Ancient Cliff Dwellers

LITTLE IS KNOWN of these ancient cliff dwellers, who evidently built castles in inaccessible places as a protection against the hostility of men and the ravages of wild beasts during the early days of the history of the North American Continent. The present ruins testify of a time when such dwellings were essential to safety.

The most ancient accounts of human history record the building of cities and great advancements in arts and science (see Genesis, Chapter 4). The evidence of the existence of cliff dwellers in less ancient times did not mark a stage in the evolution of men; rather, they denoted a process of devolution. Referring to such men, the Bible declares:

"They were driven forth from among men they cried after them as after a thief; to dwell in the cliffs of the valleys, in caves of the earth, and in the rocks. . . . They were children of fools, yea, children of base men [men of no name]: they were viler than the earth." (Job 30: 5-8.)

TIME'S INFINITE SEA



BECAUSE MAN lives in a three-dimension world, he thinks in terms of height, depth and width. However, there is another dimension that must be taken into consideration in order to understand the Divine purposes concerning man — the dimension of time which is also a dimension in space. God is moving in this dimension to bring His plans and purposes to pass. Because this is so, the Bible declares there is neither past nor present nor future with Him.

It is in this dimension of time that God is causing to come to fruition the organization, establishment and perfection of His Kingdom. The foundations of that Kingdom were laid at Mount Sinai over three thousand years ago. Likened to a dragnet, the Kingdom has, throughout the centuries, been gathering in, out of time's infinite sea, both good and bad. When, at the end of the age, the net becomes full, the separation that will remove all evil from His Kingdom will take place. Then will be revealed for all to see those who have been faithful and true and those who have dealt treacherously with God, His people and His Government.

Because nothing is lost in the dimension of time, Jesus could say: "There is nothing covered up that is not going to be uncovered, nor secret that is not going to be known" (Matt. 10: 26, *Smith & Goodspeed Trans.*). If man is able to preserve records of the past through the instrumentality of motion-picture films, surely the God of the Universe has been able to preserve for the day of judgment every detail of the scenes which have transpired in the past — even the secret doings of men which were unknown to their generation at the time of their occurrence.

Who will be able to deny the justice of God in the Day of Assize when, before the eyes of the individual, passes a panoramic review of the whole span of his life and he witnesses scenes in which he was a participant? Let those who question such a possibility take note of Solomon's warning when he said: "God will bring every act into judgment, along with every secret, whether Good or Bad" (Ecc. 12: 13, *Ferrar Fenton Trans.*).

It is actually possible today to look upon the past and view what took place hundreds, yes, thousands, of years

ago. This is so because the light we see as we gaze upon the stars in the heavens left those heavenly bodies many centuries ago. Thus, we

are witnessing conditions which existed there in the remote past, for many of the stars whose light we now behold may not even be in existence, yet to us they continue to shine until, in the dimension of time, the final cutting off of their light by the extinction of these stars becomes apparent upon the earth. The contemplation of this marvelous and thought-provoking fact enables one to comprehend in a small measure the magnitude of the Divine laws here involved.

Year after year, and century after century, the earth has been traveling at a great speed through space, while continually sending out reflected light from its surface, revealing at any given moment conditions extant throughout our world. That reflected light is never lost and if it were possible for one to take up a position in the dimension of time that would intercept that reflected light from any given era, bringing into focus the events of that time, he would be able to watch the scenes of the past, identify those who were the actors in those scenes and listen to the conversation of men and women who had long since passed from life into death. How foolish it would be for those who had a part in such a drama to deny their acts in the day of judgment when, by being a witness to the actual play-back of former activities, every detail would be shown of the results which stemmed from that which they did or refrained from doing.

For the Christian who has accepted Jesus Christ as his Saviour, through whom he has the assurance of forgiveness of all sins, there need be no fear of the past, for, as declared through Isaiah, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins" (Isa. 44: 22). We observe that this promise does not indicate that the record is destroyed, but that, in the mercy of the Lord, it is so concealed from His view and ours that it will never again come to light. But those who have failed to take advantage of God's provision for their salvation from sin through the sacrifice of His Son, Jesus Christ, have good reason to stand in dread of the day when they will be called upon to give an account of the things done in the flesh.

F • O • R • E • W • O • R • D

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. That the ten-tribed Kingdom, or House, of Israel is distinct and separate from Jewry is a recognized fact. The *Jewish Chronicle* for May 2, 1879 stated, "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if this people are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenant, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right, then there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of

appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they too have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in whole-hearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this fact (Jer. 31:35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

DESTINY is a magazine published by plain Americans who have seriously studied God's Word and have seen His hand in American and world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

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This Month's Cover

WELLFLEET, MASSACHUSETTS

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DESTINY

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The MARCH of HISTORY

Italy and Communism IS ITALY BEING lost as a Western ally? Is this nation to become the first of the free nations to actually vote itself into Communism? Every country, including Soviet Russia, has been taken over by Communists against the will of the majority. Intrigue and coercion were the weapons used to capture governments and force and terrorism the methods adopted after the take-over to subjugate the people and keep them from rising against their Communist masters.

Everywhere that Communists have established themselves in power the spirit of hate and revolt flares and discontent continues to grow with unabated intensity. Italy, however, is moving to install the Communists in power through the consent of the people. What is the reason that Communism is gaining so rapidly in this nation? There is no question but that the Communists are capitalizing upon the serious economic conditions in Italy, with millions unemployed and increasing financial deficits both in industry and government. The mounting figures of unemployed greatly assisted the Communist cause and the failure to fulfill the glowing promises during a former election campaign of prosperity for the people of Italy like that of America has helped the Communists to gain support among the Italian people. A steadily increasing population is adding to the number of the unemployed, which does not alleviate the seriousness of the situation.

Henry J. Taylor, radio commentator and news writer, refers to the fact that Italy is deeply religious, but that there is a strong anticlerical feeling among the people. He states, "It is with this anticlericalism that the Communists bait their trap."

The Church of Rome is thus caught on the horns of a dilemma. If the Church increases its pressure against the Communists, the Communists charge the Vatican with trying to run the government. As Mr. Taylor points out, "The intervention boomerangs among millions; and the youth, especially, are alienated." If the Church fails to make a stand, then Mr. Taylor points out, "A vacuum results and the Communists fill that vacuum, for they have made it their business to create this situation, to

box in, as far as possible, the Church."

As we watch the conflict, it becomes more evident daily that the Church of Rome is fighting for its very life and the Communists, who recognize in the Church their most deadly foe, are gaining ground at the very seat and heart of Catholicism. When we turn to the Bible, we find that the prophets of the Lord have already foretold the outcome of this sanguinary struggle. As stated in *Study in Revelation* (First Edition printed in 1941):

"As events transpire, bringing this age to a close, there will be increased suffering for the Papacy at the hands of dictators. She is to be made desolate by them, stripped of her wealth and herself consumed by tribulation." (*Study in Revelation*, p. 270.)

This was written thirteen years ago when there was nothing to indicate the predicted fulfillment. But today Soviet Russia, the remaining head of the three-headed Eagle of Esdras (see "An Eagle With Three Heads," *Documentary Studies*, Vol. I, pp. 166-177), is moving to bring about the fulfillment of the prediction by John of the destruction of the Papacy as set forth in the Book of Revelation.

When this takes place the Catholic world will be stunned, but thousands of men and women of this Church who sincerely believe that Jesus Christ is the Son of God, their Saviour, will turn to the Scriptures for enlightenment and their faith will sustain them. This will be equally true of the faithful among Protestants when coming events completely expose the falsity of the foundation on which Modernism has reared its structure of ecclesiastical error, for God is now using the enemies of righteousness as one of His weapons to expose and destroy every system which is contrary to the teachings of His Word.

Known By Their Friends

A PROPOSED amendment to the Constitution of the United States to prevent treaty law from taking precedence over the Constitution, known as the Bricker Amendment, is meeting strong opposition in many quarters. Our Constitution states:

"He [the President] shall have Power, by and with the Advice

and Consent of the Senate, to make Treaties, provided two thirds of the Senators present concur. . . ."

Article VI of our Constitution provides:

"This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; and all Treaties made, or which shall be made, under the Authority of the United States, shall be the supreme Law of the Land. . . ."

Thus, it is possible to enter into a treaty today that can nullify Constitutional guarantees to the citizens of the United States and destroy the American Bill of Rights. Senator Bricker has filed an amendment to correct this weakness in our Constitution. The amendment will in no way destroy the Chief Executive's right to make treaties, but it will protect American citizens in the rights they now enjoy under the Constitution.

It is difficult to understand how any genuine American can be opposed to correcting this fault in our Constitution. Assuming that there is no lack of knowledge and understanding of the issue involved, there seems to be only one explanation for the open hostility, which is that those who are so vehemently against the amendment want to leave the way open to later exploit this weakness in the interest of world government.

It is entirely possible, through treaty law, to place the citizens of this country under the dictation and control of a world organization not governed by the laws of the United States. The proponents of such a world government scheme recognize that it would be an almost impossible task to get the American people to consent to any such change, but they also know that, through a treaty under present conditions, it could be accomplished without the consent of the majority of the citizens of the United States. It might be interesting at this time to know just what agreements the Executive Branch of our government, supported by the State and Justice departments, is now making, or has entered into, with foreign governments?

It is well to take careful note of those who, with President Eisenhower, are fighting the adoption of this amendment to our Constitution. Among them are the Communist *Daily Worker* of New York, the Anti-Defamation League of B'nai B'rith, the Zionists, the international bankers, and, of course, the liberals who are openly working for the establishment of a world government. In his *Intelligence Summary* * for February 1954, Robert Williams states, after referring to the opponents to the Bricker amendment as promoters of world government:

"But hardly ever before have the power of the international banker element and the Anti-Defamation League of B'nai B'rith been so clearly defined as the *pièce de résistance*. And they are caught working together.

"Arthur J. Goldsmith, foremost financial fixer of the ADL in national elections and political projects, heads the Committee for Defense of the Constitution by Preserving the Treaty Power, out to defeat the Bricker amendment. Sidney Weinberg's man Friday, Gen. Lucius Clay, is co-chairman.

"You may recall that Weinberg made Clay chairman of Continental Can Company and uses him as his messenger boy to his close friend Eisenhower. The Hearst papers recently called Weinberg quite pointedly 'Ike's boss' and revealed that Ike took his orders from Weinberg through Clay. The case was put just

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that bluntly and the Hearst papers refused to retract despite personal pressure from Weinberg and — Bernard Baruch (who interceded without having been mentioned in the article).

"So open is the recognition of the Weinberg influence over Ike in putting the President up against the Bricker Amendment that people in the east, including very private parties in Congressional circles, are calling the organized drive against the Bricker Amendment, 'Operation Goldman and Sachs,' Weinberg being the dominant figure in the Goldman and Sachs investment banking firm."

To this chorus of voices may be added the staccato barrage of Walter Winchell, the radio spokesman for un-American forces, who keep him in reserve for the times when a statement or two from him by radio and television will assist them in their program. The mask was pulled aside Sunday evening, February 7, 1954, when Winchell gave a subtle warning, endeavoring to cloak the opposition to the Bricker Amendment in the mantle of patriotism. He said:

"Mr. and Mrs. United States: Like the policeman on your street corners, trying to stop a man from cutting his own throat, your President is fighting to save his own party from passing the Bricker Amendment. It is just no good for our country. Only eighteen months ago the very same senators who are now trying to tie up the President's hands were telling you voters to elect the President because, said those senators, we all needed his experience in foreign affairs. The newspapers and *The Congressional Record* may call it the Bricker Amendment, but I call it by its right name — isolationism. It is the same old isolationism which told us that Mussolini would never move out of Italy, that Hitler would never march out of Germany and that Japan would never attack. F.D.R., the Democrat, had to fight Senator Burton K. Wheeler, the Democrat, on the very same issue. Republican Eisenhower will have to fight it out with Republican Senator Bricker. Now the reason the President decided to fight it is this. The State, the Justice and the Intelligence Departments informed Mr. Eisenhower that, if he allows anything to handcuff his constitutional power to act, it will show Russia the shortest way to every American's throat, meaning yours."

The American Bar Association is vigorously backing the Bricker Amendment. It has the approval of eminent constitutional lawyers. Also, the President of the United States ran for office with the following promise as one of his campaign issues:

"We shall see to it that no treaty or agreement with other countries deprives our citizens of the rights guaranteed them by the Federal Constitution."

Though elected to office with this plank in its platform, the present administration, through President Eisenhower, is moving to prevent an amendment being made to the Constitution that will fulfill his campaign promise. It is becoming clearly apparent that his advisors are using him in their endeavor to keep American patriots from interfering with a program that has a planned world government as its objective. The internationalists, working behind the scenes, are moving heaven and earth in their endeavor to defeat an amendment that will go a long way to block their subtle efforts to reshape our nation in conformity with the principles of Marxism.

The most disquieting factor in all this is that the President of the United States, the Secretary of State, the State Department and the Attorney General's office are working in close collaboration with internationalist lawyers and financiers to prevent the passage of an amendment to our

Constitution that would protect American citizens from future foreign exploitation.

Whistling in the Dark

IT IS OF INTEREST to follow the general direction taken by the economic reports which "explain" to businessmen that there is nothing to worry about, assuring them that no major depression is in the offing. We are told that, despite the present down-turn, the total output of goods and services will rise higher in 1954 than in 1953. What, then, is causing the spirit of uneasiness that compels the Administration and the economic advisors to issue frequent reports of reassurance? President Eisenhower told Congress on January 28, 1954 that the world can forget fears of a serious economic slump in the United States. In speeches celebrating Lincoln's birthday the Republicans denounced business pessimists as "prophets of doom" and members of the "Fear Deal." Joseph C. Harsh, Washington correspondent, speaking of the Republican Administration, said on the radio World News Broadcast of February 7, 1954:

"The Administration intends to use more than just slogans in its anti-depression campaign. . . . They realize the way people think has a lot to do with the way they buy. The Administration's serious economists want people to buy — particularly things like automobiles that are left over from last year in too much quantity. The new lower taxes are expected to help induce Americans to start spending more money than they did last year. If that doesn't work, then many more consumers' stimulation devices will be brought out. But don't expect much new activity quickly.

"The month of May is now regarded by the Administration's economists as the time of decision. Most of them agree that unemployment will continue to climb through February and March. They hope it will level off in April. Until May they intend to act on the assumption that we are going through a normal, manageable transition down from the Korean War inflation. If the upturn does not come in late April or early May, the Eisenhower Administration is fully prepared to act boldly and drastically.

"The slogans are partly to cheer up the faithful Republicans and counteract a bad psychology which could cause trouble. But the White House does not expect to turn what is officially a business recession — the word used in the President's economic report — into a resumption of prosperity just by slogans. It does intend to see to it that the turn comes before the summer is out — even if it has to improve on New Deal anti-depression measures to turn the trick."

The calculations by the government which indicate April and May to be the critical period are extremely interesting in the light of the chronological evidence set forth in Mr. Nicklin's article, "The Time Schedule of the Divine Program," Part XI, *DESTINY* for February 1954 (pp. 55-58), in which he shows important chronological terminals focusing upon April, May and June of this year. Also, in "When Ye Think Not," *DESTINY* for March 1954 (pp. 97-100), attention was called to the period of gestation that began on August 20, 1953. The number of pregnancy (270) in days later brings us to May 17, 1954. Will late spring and early summer of this year date the beginning of travail?

Often before an upheaval in nature, such as that caused by an earthquake or a volcanic eruption, both domestic animals and wildlife become uneasy, as if sensing coming disaster. Are men now giving evidence, by their present uneasiness, of a premonition of coming major events des-

tined to completely change their way of life? Is the assurance of no economic difficulties in the foreseeable future merely whistling in the dark? What is causing the apprehension that stems seemingly from nowhere but persists in spite of all the talk to the contrary? Do coming events cast their shadows before them and is that which is at present unknown phenomena sending out advance vibrations, stirring up uneasiness in the souls of men?

Economists contend that, having learned the lessons of former encounters, all weaknesses in the economic structure have been strengthened and every precaution taken so that, in the light of past experience and the known economic facts, no economic slump, or even a serious depression, can come. This may all be true enough, but what of unknown factors which could change everything overnight and which could bring sudden and overwhelming disaster to the entire world economy?

The radio commentator quoted above asserted that "the way people think has a lot to do with the way they buy." If people stop buying, nothing the government, nor anyone else, can do will prevent a disastrous economic slump. There are certain events on the Divine agenda which could cause the people to lose all desire to buy or sell.

Dealing with basic truth, the Bible makes no distinction between the adoration of an image and the worship of money. Either act denies the sovereignty of God. The Scriptures outline what will occur in the Great Day of God's Wrath:

"Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." (Zeph. 1: 18.)

Isaiah goes on to say:

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." (Isa. 2: 20.)

Just such a major economic disaster was revealed to John in Revelation and illustrated in the simile of a great millstone cast from heaven into the midst of the sea. The violence of the overthrow of the world economy is described as so great that John was told by the Angel that, as a result, all buying and selling will come to a stop, never again to be resumed under the present economic system (Rev. 18: 21-23).

No amount of planning by the government or by economists can possibly forestall the inevitable aftermath of the supernatural phenomena that will cause a complete cessation of all business. When the "Mystery" long hidden in God's purposes becomes a known fact to men, and the events associated with that "Mystery" occur, the economic system as we now know it will disintegrate and pass away.

From a study of the Prophetic Word, we know that certain events are timed to occur in such close relationship to one another that it is difficult to separate them. They are: 1st) The appearing of the Sign of the Son of man in Heaven, followed by the First Resurrection. 2nd) This will be immediately accompanied by judgment upon ecclesiasticism. 3rd) An economic debacle will ensue, destroying the world economic system as men have known it. 4th) As the result of all this Soviet Russia will swiftly make a major move in the conflict of World War III which will precipi-

tate the events leading to the Battle of That Great Day of God Almighty.

That the appearing of the Sign of the Son of man in Heaven, followed by the resurrection, will destroy all false systems of worship is quite clear from a study of the messages of the prophets. Equally so, no economic structure depending upon the continued faith of the people for its survival can possibly outlive such a demonstration of the Divine presence. In the ensuing confusion and disorder Soviet Russia will see her final opportunity to strike, for, according to Esdras, although "sore afraid," yet they "durst fight."

Soviet Russia today is feverishly preparing for conflict to seize world rulership, the world economy trembles upon the brink of a bottomless abyss, and the time cycles are now running out for false ecclesiasticism. The world is face to face with the exact situation the prophets and apostles, and the Lord Himself, depicted as preceding the sudden appearing of the Sign of the Son of man, which will cause such consternation that the resulting chaos will become world-wide.

Stalling For Time IN *U. S. News & World Report* for February 5, 1954, an article entitled "Molotov, Man of Intrigue" portrays Vyacheslav Mikhailovich Molotov as a shrewd and wily man whose word is worthless. The article points out how he has continually double-crossed every statesman and country with which he has had dealings. Yet this is the man the diplomats of Great Britain, the United States and France are trying to deal with at Berlin. The task is hopeless, for even though terms might be reached with him, there is no guarantee that the double cross will not make them futile and fruitless after the Kremlin has obtained what it seeks.

The evil men of our Lord's generation, the Jews who betrayed Him, were told by Jesus:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8: 44.)

The ruling despots of Soviet Russia may also be so classified, for their mentor is the Devil, the father of liars. There is no truth in them. Why should God's people have anything whatever to do with them? To even consent to enter into a conference with such evil men is to court disaster from the very inception of such meetings. This should be plain by now to statesmen in both London and Washington. Holding conferences with the men in the Kremlin is tantamount to conferring with agents of Satan, whose purpose is to disrupt and destroy, not to make peace.

With the opening of the Berlin Conference, it became quite clear that Molotov was up to his usual tricks. It was obvious at once that his intentions were to make impossible demands, to block every constructive proposal, to indulge in propaganda tirades, to create confusion — all with the direct objective of stalling for time.

The Allied Foreign Ministers' proposal for free elections throughout all Germany immediately struck a responsive chord among the Germans. The rejection of this proposal by Russia's Molotov lit a new spark of resentment among

them. It is too early yet to know to what extent this resentment will spread, although the news reports of February 7, 1954 spoke of the Russians massing tanks in Berlin as they feared new riots. Many Germans were jailed.

The one purpose of Soviet Russia is to keep the West off balance while she prepares for war. It is apparent that the only reason the Kremlin has consented to enter into conferences from time to time is to frustrate allied action, cause disruptions wherever possible and for propaganda purposes, and, above all, to delay Western preparedness so that, when Soviet Russia decides to strike, the Western world will not be able to stand before her armed might.

How the men in the Kremlin must laugh each time they dangle before the Western powers the peace bait of a possible solution to present world tension if only they will listen to endless harangues by Soviet henchmen. Each time we grab the bait and start all over again chasing a will-o'-the-wisp. Just how many more times must such performances go on before we will stop acting the part of fools, for the Kremlin's purpose is to conquer, not compromise. The Western dream of peace through negotiations with the Kremlin is as dead as a dodo.

Precious time has already been lost to the West, while time has been gained by the Kremlin in these fruitless negotiations. But apart from what is revealed by these attempts to enter into agreement with liars, we have the word of the prophets of the Lord that Soviet Russia has no intention of coming to terms with the Western powers — particularly with the Anglo-Saxon world. War is inevitable and the sooner we realize this the better we will be prepared to meet it when the Kremlin gives the order sending their hordes marching forth. If the Anglo-Saxon people would only recognize this fundamental fact and prepare to reckon with the vicious nature of the foe that God Himself has declared He is against, we would not be in the present predicament, with Soviet Russia calling the tune to which Western diplomats are forced to dance.

Poised and Waiting SINCE THE END of the shooting war in Korea no major crisis has developed, although there are many trouble spots where violence could flare up at a moment's notice. This has been particularly true all along the southern perimeter of Red territory from the Far East through the Middle East to Berlin in Europe. The one area in which there are signs that indicate a violent disruption of this calm before the storm is Indo-China.

It has been very noticeable that, in spite of tensions which have continued to mount with the passing of time, an over-all restraint is still operating, preventing each crisis from becoming a juncture of climax in any one of the critical spots spread over thousands of miles along a line of demarcation between the Eastern and Western spheres of activity. What is the reason for this continued restraint? Any one of many international incidents which have occurred would have meant an immediate declaration of war a generation ago.

A study of the utterances of the prophets of the Lord reveals that just such a time of restraint would be in evidence, holding back the culminating crisis, just prior to the events which will make the Great Day of the Lord so terrible. The purpose of this period of restraint is shown to

(Continued on page 130)

Champions of the Truth

SINCE MANY cities throughout the country are buzzing with comments upon the moving-picture film, "Martin Luther," shown in their theaters, it may be considered an appropriate time to consider the life of Martin Luther. Not only is it important to review the impact of his work in the light of the Reformation, but, more importantly, to draw a parallel focusing attention upon the vital need for reformation in the Twentieth Century.

Martin Luther was born in Eisleben, Saxony, on November 10, 1483. Like the first heralds of the Gospel, he sprang from the ranks of poverty; his father being a poor German peasant miner. This is indeed very significant because in most instances God has raised up His leaders — those who bring humanity from the darkness of unbelief into the light of a purer faith — from among the simple, hard-working classes and not from the so-called intelligentsia. Hardship, privation and severe discipline were the school in which Infinite Wisdom prepared Luther for the enlightenment of the world.

Zealous, ardent and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther truly echoed our Lord Jesus Christ: "I came not to send peace, but a sword." Light and darkness cannot harmonize and every disciple of truth — whether an Elijah or a Luther — must attack and overthrow untruth and error. In the words of Luther himself:

"God does not guide me, He pushes me forward. He carries me along. I am not master of myself. I desire to live in repose; but I am thrown into the midst of tumults and revolutions." (*History of the Reformation of the 16th Century* — D'Aubigne. Book 2, Ch. 2.)

Historians tell us that Luther's deep humility and steadfastness of purpose stemmed from his extreme fear of God as a stern, unrelenting judge — a cruel tyrant rather than a kind Heavenly Father. Raised in an era of religious gloom and superstitious ideas, it was quite natural for Luther to be motivated by a compelling desire to be free of sin and to find peace with God.

Two particular events in Martin Luther's life served to lead him away from the concept of an avenging God, and made him look from himself and personal mortification to the saving grace and forgiveness of our Lord and Saviour. Here, too, is a lesson for you and me in our striving for *at-one-ment* with God. Luther sought by his own works to obtain pardon and peace — he had not learned that Jesus Christ came into the world to save sinners. In fact, his self-discipline (fastings, vigils, scourgings), designed to subdue the evils of his nature, nearly killed him. We are told he became quite weak and suffered from fainting spells, from the effects of which he never fully recovered. But with all his efforts, his burdened soul found no relief and he was at last driven to the verge of despair.

Then, as is always the case, God sent him a friend and helper — a messenger of mercy — who, with these words, helped Martin Luther grasp the truth and bring peace to his troubled soul:

"Instead of torturing yourself on account of your sins, throw yourself into the Redeemer's arms. Trust in Him, in the righteousness of His life, in the atonement of His death. . . . Listen to the Son of God. He became man to give you the assurance of divine favor. Love Him who first loved you." (D'Aubigne. Book 2, Ch. 3.)

Beautiful words — simple words. No self-torture needed. Only understanding and faith — faith that God has not forsaken His creation — faith that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3: 16).

The other event, or Divine revelation, that had such a profound effect on Luther was the instance in Rome when he was ascending on his knees up "Pilate's Staircase." Those of you who saw the moving picture will remember this scene quite well, but in case there are those who did not see the film, let me explain. There is, or was, a staircase in Rome that is said to have been descended by our Saviour on leaving the Roman judgment hall.

By Robert J. Putnam

Through some allegedly miraculous preservation it was conveyed from Jerusalem to Rome. Anyway, the Pope had decreed that special indulgences would be given to all who ascended upon their knees.

"Luther was one day devoutly climbing these steps, when suddenly a voice like thunder seemed to say to him, 'The just shall live by faith' (Rom. 1: 17). He sprang from his knees to his feet and hastened from the place in shame and horror. That text never lost its power upon his soul. From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ." (*The Great Controversy Between Christ and Satan* — White. Page 143.)

Now that is an interesting story. It is quite doubtful if our learned men of today would accept such a revelation as being true. Not having been "born again" themselves, they deny the truth that God will manifest Himself to those who do truly believe, repent and need direct guidance. Too many of our leaders of today have neglected the admonition of God:

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil." (Prov. 3: 5-7.)

Did God reveal Himself to Luther? If not God, then certainly one of the Angelic Host, because God's Holy Scriptures are replete with such instances of direct revelation. Consequently the text, "The just shall live by faith," never lost its power upon Luther's soul.

"He had an abiding sense of his dependence upon Divine aid. He began each day with prayer, while his heart was continually breathing a petition for guidance and support. 'To pray well,' he said, 'is the better half of study.'" (D'Aubigne. Book 2, Ch. 2.)

And yet, just recently, I talked to a lady who was advised by her minister to stop praying because it merely served to upset her. Imagine! Such

denial of prayer is too typical these days when the world is in the clutches of godless intellectuals rather than in the hands of men of God.

In Luther's day no man dared lift his voice against the evils of the rulers of both Church and State. The same is true today. Any man who speaks out against the present-day evils of Church and State is immediately smeared, vilified and attacked by those who lean only on their own intellect.

A few weeks ago I was discussing with a minister the infiltration of communistic doctrine into the various Protestant denominations. He told me that in his church, if you dared to speak out against these fuzzy-headed thinkers, you would lose your church. He wasn't just joking either, because we both knew of a young minister in Georgia to whom this had happened. This provides a perfect parallel between Luther's day and today.

We truly need men like Martin Luther today — men who will boldly champion the truth. We need men who will draw the parallel between the Social Gospel of the Twentieth Century and the indulgences of the Sixteenth Century. There is no difference. In Luther's day the people were not taught repentance but the forgiveness of the Church through indulgences. God sent Martin Luther to tell them that it is impossible for man, by his own works, to lessen guilt or evade punishment. Today our godless leaders have turned us away from God-given security to the Social Gospel idea that man can plan a welfare state that will administer justice to all.

Let me read to you one historian's description of Martin Luther's teachings and you will agree with me, I am sure, that the souls of our people today are crying out to hear a similar message of truth:

"Luther's voice was heard from the pulpit in earnest, solemn warning — nothing but repentance toward God and faith in Christ can save the sinner. The Grace of Christ cannot be purchased; it is a free gift. He counseled the people not to buy indulgences, but to look in faith to a crucified Redeemer. He related his own painful experience in vainly seeking by humiliation and penance to secure salvation and assured his hearers that it was by looking away from himself and believing in Christ that he found peace and joy." (White. Page 149.)

Now let me paraphrase this description as it applies today.

We need more voices from the pulpit to give us earnest, solemn warning — that increased defense expenditures won't save us from the scourge of war — we must have repentance toward God and faith in Christ. Some trust in swords and some trust in chariots but "In God We Trust." Or do we?

We need to be counseled that man cannot live by bread alone, and that the inequalities of the human kingdom cannot be corrected by legislation or the welfare state. The troubles that beset men are spiritual and not material. We must learn to "seek first the Kingdom of God and His righteousness and all these things shall be added unto us" (see Matt. 6: 33).

Thank God there are such voices now sounding the call out of the wilderness. Mark what I say, their cries are going to grow even louder, echoing the words of John the Baptist: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3: 2).

Yet, as in Luther's time, these voices are reproached by enemies, their purposes misrepresented, and unjust and malicious reflections upon their character and motives are voiced abroad. However, such is the fate of those who speak for God. As Martin Luther once said:

"A man rarely puts forth the truth without being accused of exciting quarrels. Why were Christ and all the martyrs put to death? Because they were proved condemners of the wisdom of the time, and because they advanced truth without having first humbly taken counsel of the oracles of the ancient opinions."

Again he declared:

"Whatever I do will be done, not by the prudence of men, but by the counsel of God. If the work be of God, who shall stop it? If it be not, who can forward it? Not my will, nor theirs, nor ours; but Thy Will, O Holy Father, which art in heaven." (D'Aubigne. Book 3, Ch. 6.)

Luther trembled as he thought upon himself as one man — one man opposed to the mightiest powers of the earth. He sometimes doubted whether he had indeed been led of God to set himself against the authority of the Church.

"Who was I," he writes, "to oppose the majesty of the people, before whom . . . the kings of the earth and the whole world trembled? No one can know what my heart suffered during these first two years and into what despondency, I may say into what despair, I was sunk." (D'Aubigne. Book 3, Ch. 6.)

He steadfastly and faithfully maintained the truth, notwithstanding the storms which beat upon him. Again he said:

"I am like Jeremiah, a man of strife and contention; but the more their threats increase, the more my joy is multiplied. . . . They have already destroyed my honor and my reputation. One single thing remains — it is my wretched body; let them take it; they will thus shorten my life but a few hours. But as for my soul, they cannot take that. He who desires to proclaim the word of Christ to the world must expect death at every moment." (D'Aubigne. Book 4, Ch. 4.)

It was during Luther's friendly imprisonment in Wartburg Castle by Frederick of Saxony that he is reputed to have exclaimed in such a manner that he might have known of the identity of latter-day Israel with the Saxon peoples even at that early date. "Alas!" he said, "There is no one in this latter day of His anger, to stand like a wall before the Lord and save Israel!"

Let us draw one final parallel between the need for reformation in the Sixteenth Century and the same dire need today. In Luther's day it was the word of men versus the Word of God as revealed in the Holy Scriptures. And this is the battle line upon which the opposing forces of modernism versus Bible truth is drawn today.

Question some of our preachers today and you will find that many have lost their faith in the God revealed in the Holy Scriptures. They lean so heavily on their own intellect that by neglect they deny the truth of Christianity as revealed by God through men of God who wrote as they were moved by the Holy Spirit.

Martin Luther believed in the God of the Scriptures. When enemies appealed to custom and tradition, or to assertions and authority of Church leaders, Luther met them with the Bible and the Bible only. Here were arguments which they could not answer; therefore, the slaves of formalism and superstition clamored for his blood, as the Jews had clamored for the blood of Christ.

Modernists do not believe in the Holy Scriptures because God's Word denies that the intellectuals can plan a better world. The Bible says only the return of Jesus Christ will bring the Kingdom of God to earth.

To a friend of the Reformation, (Continued on page 142)

Month By Month

ONE OF THE consequences of getting on in years is that we have to adjust our minds to the fact that the majority of young people we meet were not even born at the time when the great events of our own youth took place. If, however, we have kept young in spirit, the events of our youth seem but as yesterday, so that it is with a shock of surprise that we hear a twenty-year-old speak of the battle of Mons (1914) as if it were nearly as quaint as the battle of Waterloo. It requires an adjustment of mental focus to discover that the events which shook our own youthful years have never even entered the consciousness of the rising generation today.

All this is commonplace enough as a matter of fact, but to awaken to its significance means that we realize acutely how vital it is that the lessons of experience should be passed on from one generation to the next. There is no substitute for living experience, but if we learn nothing from the experiences we go through, there is not much point in living at all.

In the Old Testament we find that patriarchs and prophets were never tired of dinning into the ears of their hearers the necessity for remembering the events of the past and recounting the great things which God had done for them. For the confidence which is born of "*a faith based upon the experience of past guidance*," is unrivalled. It is not a blind faith or the type of faith which is born overnight under the impact of sudden crisis. But when the faith of each succeeding generation is firmly welded to laminated layers of the experience of the generations which preceded it, then we have a form of faith which is unshakeable in its resilience.

Brief Forty Years

That is as it should be. The following incident, however, illustrates the confusion that arises when the stabilizing influence of this factor is not present. Thus Volney D. Hurd, chief of a News Bureau in Paris, describes his experience on November 11, 1953:

"Thirty-five years ago today . . . , I started to say to a young French companion when he interrupted, 'I know, I know, there was an Armistice!' I was feeling a bit emotional as I recalled that day, but something in the way my friend looked at me, stopped me from continuing. 'Look,' he pointed out, 'those bent old men carrying that flag on their way to the parade on the Champ Elysees; they are like something out of the Dark Ages; they move along as in a dream and seem totally unattached to this world.'

"I realized that my young friend had no idea that I had ever reached back into that, to him, prehistoric period and that he regarded me as a contemporary, so I merely replied: 'Yes, in the high speed life of today, decades seem to become centuries, don't they?' 'Yes, for me . . . ,' said my young friend. 'I was a youngster when the Germans came in the last war and even that seems a bit like a dream . . . and that was only 1940. But just imagine going back to 1918!'

"I did not have to imagine. I thought of August 4th, 1914, when the first war started. I thought of America's entry, of the battles of Chateau Thierry and the Argonne, of Belleau Wood. I thought of the Armistice and its hopes. I thought of the America of the 20's; then the depression and the America of the 30's. Then

By A. R. H.

the coming to power of Hitler; of Munich; then the Ribbentrop-Molotov pact which permitted the last war to start; of the Russian shock when Hitler invaded Soviet Russia; of America getting mentally prepared; then Pearl Harbor; the D-Day invasion; the push to the Rhine; its crossing; and final victory.

"I thought of the peace conference of 1946 and what an unreal performance of no substance it all turned out to be. I thought of the Cold War, the realization that the West had let down its guard and was fully exposed to attack; the Marshall plan; the war in Korea and the political chaos about us all today."

Mr. Hurd, commenting upon his own reminiscences and recapitulation, sums up as follows: "*Indeed in former days, such events would have taken one hundred years to pass — in our day and age they are crammed into a brief 40 years. No wonder our youngsters feel that World War I is indeed at least a century away and this celebration of an Armistice has no connection with reality.*"

The reason why the events of centuries are being crammed into decades during this brief forty years of human history is easy to understand once we realize that this period coincides with the time defined in Biblical prophecy as the Consummation of the Age, in which countless streams of destiny and fate are coming to culmination.

That Whole Era

Before proceeding with an examination of this aspect of our subject, let us listen again to Mr. Hurd describing his experiences. Thus he continues:

"I also talked with a 40-year-old Frenchman. Even he felt that World War I was a dim shadow of an unreal past. It had ended five years before he was ten and had begun to think very much. The intensity of the interwar years' problems pushed World War I into a dim past. Then the second war and the occupation cut off that whole era, for it is true that wars act like great curtains of history.

"Looking at the elderly veterans trying vainly to keep in step, my friend said, 'I don't really see why these guys are here at all. What have they to do with the kind of world I have to struggle with today? Nothing — and they cannot even contribute to it, for they understand nothing — absolutely nothing — about it!'

"I told him I was in World War I, and he looked shocked and unbelieving. He said I couldn't have been; I was still a vigorous, active man. . . . I gave up my original idea of recalling how in 1918 I climbed into the cockpit of a Spad plane. . . . Was it perhaps only a dream after all?"

It is typical of the natural arrogance of youth to imagine that their predecessors know nothing at all, overlooking the fact that another generation will be thinking precisely the same thing about them in a few years time. The Hebrews had a more mature angle on this thorny subject and held the view that no man knew anything worth knowing until he was seventy, for which reason no Jew was eligible for election to the Sanhedrim until he had reached the ripe age of three score years and ten.

It is the habit of each fresh generation to think that former generations know nothing at all until it becomes

their own turn to discover that, although the outward picture is ever-changing and ever-new, yet the basic principles which determine the pattern of these contours or conformations — for good or ill — remain the same.

Strange indeed is the mystery involved in what we call the passage of time, whereby the selfsame period which to one seemed like a century crammed into a decade, to another seems nothing more than a dream without reality. Strange is the paradox which decrees that that which constitutes a brief 40 years in the total tapestry of history represents at the same time "a whole era" on a shorter scale of estimation, according to the individual standpoint of the participant or the consciousness of a particular observer.

It has been said that the advantage in thinking that our seniors know nothing at all is that it helps in bringing a fresh mind to bear on the problems which confront us. (A. R. H. was young himself when he thought up that one!) Meanwhile, the so-called old stagers have to watch, with what patience they can command, a continuous crowd of new boys — in each successive generation — making the same mistakes all over again.

Each new generation is inclined to insist on getting its own experience, thinking that if it can show a net gain, after its innings, it may console itself with the feeling that it has not done too badly even if it has not done too well.

A New Spirit

All such amiable prescriptions for ambling our way through life are due to be ruthlessly discarded with the advent of the New Age, in which life will be speeded up beyond anything hitherto believed possible. Experimenting with experience, as a technique, will be abandoned in favor of a new and better design for living in harmony with the Divine Law, as the following password to the coming Kingdom Age implies: "*Behold, I make all things new*" (Rev. 21: 5).

Men make civilizations; civilizations do not make men. If we want a new world civilization, we must first make new men. As men we need to be made new from center to circumference if it is not going to be simply a case of the same old tale all over again. We need a new heart, a new mind and a new spirit; we need to be renewed in the spirit of our minds if the vision of a new age is to be fulfilled. The outpouring of the Spirit of God upon all flesh alone can accomplish this miracle, which is beyond anything we can accomplish for ourselves in our own strength.

The Present Generation

It was with something more than a dim perception of these fateful issues which today confront mankind that Dr. Adenauer, proclaimed on a recent occasion: "*Are we at all aware that we have arrived at a turning point in history? Have we understood, all of us, that for a long time to come the fate of mankind will depend on whether and how we — the present generation — come through the trial in the midst of which we all now find ourselves?*"

These dramatic words of warning by the West German Chancellor assume full significance when read in the light of Scriptural prophecy regarding the end of the age, in which a certain "generation" is referred to as being one which shall not pass away until all the things spoken by the prophets regarding this climactic period of human history are fulfilled.

As has been frequently pointed out in the columns of DESTINY, a period of forty years constitutes "a generation" according to Biblical chronological calculations. There is ample evidence pointing to the fact that the forty years from 1914–1954 cover the historic time to which the prophecies regarding this generation are specifically applied.

It is not without significance that Chancellor Adenauer uttered these prophetic words immediately prior to the meeting of the Big Four for the Berlin Conference, held in a conference room which, appropriately enough, has a painting of the Angel Gabriel on its ceiling. The sober *Sphere* is more specific in making the following announcement for the edification of its readers: "*Under a picture of 'The Last Judgment,' painted on the ceiling of the Allied Control Building in Berlin, the four Foreign Ministers met for the first time since 1949.*"

Under the shadow of the warning which this picture is intended to convey, the four Foreign Ministers have met in an attempt to solve "the fearful dilemma of mankind" and, in President Eisenhower's words, either to "confirm the hopeless finality of a belief that the two Atomic Colossi are doomed malevolently to eye each other indefinitely across a trembling world," or, alternatively, "to accept helplessly the probability of a civilization destroyed, the annihilation of our irreplaceable heritage and the condemnation of mankind to begin all over again the age-old struggle upward from savagery towards decency, justice and right."

Righteousness and Peace

Everyone wants peace, but how rare a thing it is to hear the same enthusiasm expressed for justice and right. It is a fact of great significance that in the Hebrew language "justice" and "righteousness" are regarded as being synonymous terms. Moreover, righteousness is declared to be "the foundation of the world" (*Tzedeq Yesod Olam*) in the Hebrew sacred tradition.

As proclaimed on previous occasions in these columns, righteousness is the cause of which peace is an effect, and if it is peace we really want, we can get it only by setting the right cause into operation. All attempts to save the world, or create a new one, in which the recognition of this basic factor is excluded, are doomed to disaster.

Are there any signs of a changing outlook in the right direction? There are many signs of awakening, of which the recent address by the Dean of St. Paul's Cathedral, is symptomatic. Thus Dr. Matthews declares:

"There are welcome signs of a movement, dubious though it may be, towards a peace which is something more than a suspension of hostilities. It is not our Christian duty to urge the one-sided disarmament which pacifists advocate. It would be reckless folly to cast down our defenses unless we had ample reason to be sure we would not be attacked.

"Christian charity certainly does not imply a weak readiness to compromise on matters of principle. In the New Testament, righteousness and peace go together, and there can be no peace worthy of the name which is not founded on justice."

If peace with justice is to include — as it should do — justice for the Arabs displaced from their homes in Palestine and justice for the satellite slave-states of Eastern Europe, then the agenda of the Berlin Conference is going to be far more formidable than its instigators anticipated.

Spiritual Regeneration

More striking still was the speech by General Marshall, at Oslo, in which he maintained that it is spiritual re-

generation, rather than armies, that is needed to bring universal peace to the world. Thus the former U. S. Secretary of State averred:

"The world must make an effort of the spirit; to strive to help rather than hinder; an effort of analysis, by seeking out the causes of war and the factors which favor peace; and a material effort to initiate and sustain these great indications, whether military or economic, on which world equilibrium would depend.

"The present highly dangerous situation in the world was a very special one, in which a strong military posture was vitally necessary. But that was too narrow a basis on which to build a dependable long-enduring peace. The maintenance of large armies, for an indefinite period, is not a practical nor a promising basis for policy. We must find another solution.

"Perhaps the most important single factor will be a spiritual regeneration; to develop good will, faith and understanding among nations."

This call for spiritual regeneration is strikingly significant, coming from the lips of a distinguished soldier. It is significant from a prophetic standpoint when viewed in the light of the words of our Lord to His disciples: "*Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*" (Matt. 19: 28).

The word "Millennium" is not to be found in the vocabulary of the sacred Scriptures, although it is the word in popular use to describe the New Age which is to follow the last Great Tribulation. Our Lord gives, in this passage quoted, the Biblical name for the Millennium — the Regeneration — a truly magnificent designation since it sums up all the mighty processes and activities associated with the regeneration, not only of mankind, but of the whole creation.

Judgment and Salvation

In a *Times* special religious article, a contributor brings out a point which is pertinent in this connection when he compares the contrast between the festivals of the Nativity and that of Advent in the Church calendar. Thus he writes:

"The collect said daily during Advent distinguishes between the time of this mortal life when Christ came in great humility and 'the last day when He shall come again in His glorious Majesty to judge both the quick and the dead.' But the contrast is not resolved by separating between a first and second coming; for the ideas of incarnate love and stern judgment contrast as sharply as the difference between the nativity stories and the imagery of the Great Assize.

"The connection of Advent and Christmas, severity and love, judgment and salvation, enshrines a far-reaching truth, paradoxically stated in the language of religion but exemplified in experience. The law holds for all that lives.

"Environment changes and the living creature, finding itself in new conditions, cannot remain simply as it was; according as it conforms or fails to conform itself to the changed environment, the new is a saviour either of life or death."

As an analogy this is helpful since it is in the coming Millennium period, or Regeneration, that mankind will be ushered into a new dimension of consciousness and experience, during which process of transformation all things will become new by being brought back into alignment with the Plane of Divine Perfection. The writer of the *Times* article concludes:

"God's action upon human nature is moral and spiritual, not mechanical. Judgment is not its purpose but its inevitable result. The coming of Christ and what it discloses and makes possible cannot leave man as he might otherwise be. It matters little whether it be said that Christ judges or that man passes judgment upon himself, by the nature of his response.

"The sternness of Christ is shown to those who did not respond to opportunities and misread privileges as merit. 'This is the condemnation, that light is come into the world, but men loved darkness rather than light.'"

In the last of the Gifford lectures in Edinburgh, Professor A. J. Toynbee, Research Professor in the University of London, spoke on the paradox of human nature and the mystery of the universe. Said the Professor:

"There are questions which no human being can answer but which no human being can evade. If we were not led to ask them by curiosity, we should be driven to ask them by experience — above all by the experience of suffering."

The Spiritual Angle

Professor Toynbee's exposition is valuable as indicating the manner in which scientists are converging toward a distinctly spiritual approach in their changing outlook. Thus he continues:

"So far mankind has not succeeded in unifying the whole of its experience of the Universe in which it found itself. We could approach the mystery either from the spiritual angle or the physical angle. For the last two or three centuries we have been probing the mystery from the mathematico-physical standpoint which was adopted by our forefathers when they deliberately abandoned a theological standpoint.

"Today the time has come for us to follow that 17th century example by abandoning the mathematico-physical standpoint that has armed mankind with deadly weapons without having redeemed it from original sin. We need once again to make a new start and this time by returning to the spiritual outlook that was abandoned in the 17th century.

"In doing this we must take care not to repeat our ancestors' mistakes. They threw away religion itself in their anxiety to get rid of the evils of religious strife. In seeking to retrieve the religion they discarded, we do not have to throw away the scientific achievements of the last quarter of a millennium. We merely need to realize that technology is neither a cure for sin nor a key to the mystery of the universe."

Biblical World-View

It was the historian, Professor Trevelyan, who said that no one could understand English history without some knowledge of the English Bible. As a correspondent to the *Times* put it recently:

"The English have been the people of a Book. It has molded their speech, sustained their moral standards and inspired their whole traditional way of life. Generations of God-fearing men and women have been brought up in that Scriptural Christianity, with its ethical and practical emphasis, which has been the foundation of national character. Its influence has been profound and penetrating.

"But that influence is fast declining. Though the Bible is still the publishers' best seller, how many today have any real knowledge of it? Even among practicing Christians, comparatively few now read it privately; to the vast majority of the population the open Bible is now almost a closed book.

"Few things matter more than its rediscovery. The condition, both of revival in religion and of moral reconstruction and stability, is the restoration of the Scriptures to their central place in public and private life, and a return to the Biblical world-view."

At this stage we feel impelled to interject with the observation that, if the writer of this article to the London *Times* knows of any Journal which is doing more toward the rediscovery of the Scriptures, their restoration to their central place in public and private life, and proclaiming the necessity for a return to the Biblical world-view than *DESTINY Magazine*, we would like to hear of it. The *Times* correspondent concludes as follows:

"The Scriptural revelation of the living God comes through human minds and utterances. But it is God's word, not man's, that speaks. The word does not consist of a number of statements taken down, as it were, by reporters. It is the Divine mind and will in action, revealing itself to men's thoughts and consciences through the events of sacred history, on which Christian faith in God depends. It is personal and not merely propositional.

"Scripture speaks to the modern man's condition, urgently relevant in every age, only because it reveals the word of God. There is the real center of the difficulty. The God-centered outlook of the Bible cuts right across the modern angle of vision; that is why by many it is ceasing to be read."

That represents a faithful picture of how the situation appears to many people. Sir Miles Thomas, Chairman of British Overseas Airways Corporation, sees the modern angle of vision moving rapidly closer to the Biblical viewpoint.

A Common Apex

Thus he writes in the *News Chronicle* under the caption: "Look up to the Stars":

"I believe that, as human knowledge progresses, we shall get nearer to understanding the hidden mysteries of Genesis and creation. I believe that, as man probes into problems of nuclear physics, and the atomic phenomena, the sum of knowledge thus gained will converge to a common apex. The more we know of new discoveries the more assurance we have of the Old Testament. That I most profoundly believe."

The word "science" is derived from the word *scio*, to know. In so far as the discoveries of modern science succeed in uncovering the hidden truths of the universe, they will reveal true knowledge — in contrast to science falsely so-called — for in the Cosmic Christ are hid all the treasures of wisdom and knowledge, as the New Testament eloquently affirms.

At the outset of this article, reference was made to the importance attached to the act of remembering past history as exemplified in the teaching of patriarchs and prophets in the national story of the Israel people.

The Community's Memory

The full significance of this importance emerges as we gain a clearer conception of what history really is. One of the best definitions was given recently, not by a historian, but by a music critic, who said:

"History is the community's memory, and memory is the principal factor in personal identity. We change continually in the cells of our bodies and in the ways of our thought and behaviour. Yet we are aware of ourselves as persisting, the same person, from cradle to grave. History, then, is the nation's persistent identity, based on the semiconscious realization that, ultimately, past, present and future are somehow one."

Only on rare occasions do we catch a glimpse momentarily of history merging into philosophy so that we see with vivid clarity "the past alive in the present, pressing on

towards a goal and consummation in the future," as Benedetto Croce exclaimed in an inspired moment. At the time of the Coronation of Queen Elizabeth II last June a commentator spoke of "watching the past, present and future in the continuing history of the British people." The advantage of the Biblical viewpoint, in all its prophetic fullness which *DESTINY* gives to its readers, is that these rare moments of exalted vision become a normal and continuing mental acquisition.

The Unseen Presence

So today, in the fullness of time, we have indeed come to a turning point in human history. Having entered the King's Chamber period of Great Pyramid symbolism, mankind as a whole is going through the ordeal of the Divine judgment upon the nations. As the race to whom the prophetic message of the Great Pyramid is specifically directed, we have now come under the influence of the Apex, or Chief Corner Stone, symbolic of the unseen presence of the Ever-present One who changes not amidst the changing scenes of life; the same One who said to Moses: "My Presence shall go with thee and I will give thee rest."

Let us therefore turn our hearts to God — individually and collectively — remembering the great and mighty things He has done for us and trusting in Him for guidance and power in the Time of Trial which is yet to come, in which a man shall be "as precious as the golden wedge of Ophir." So shall we find strength to stand firm as we feel the still Presence and mighty Power of that August Being who is King of the King's Chamber, the King of kings, the Lord God of hosts.

DOCUMENTARY STUDIES

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By HOWARD B. RAND, LL.B.

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The Fortieth Year

FORTY YEARS AGO this year (1954) Archduke Ferdinand was assassinated at Serajevo on June 28, 1914. This was recognized by the Central Powers to be an adequate *casus belli* and it was followed by the presentation to Serbia of an ultimatum from Austria on July 23rd of that year, demanding an answer within 48 hours. The answer was unsatisfactory to Austria, who declared war on Serbia July 28, 1914. In quick succession Russia, Germany and France were involved, with Great Britain entering the conflict on August 4, 1914. This was the commencement of World War I. This chain of events leading to world conflict marked the year 1914 as an outstanding milepost in history and in the fulfillment of prophecy. With the unleashing of violence in the summer of 1914, the world was plunged into a time of trouble and distress that is not destined to reach its ultimate climax until the Battle of That Great Day of God Almighty is fought during the Great and Terrible Day of the Lord.

The chronological importance of 1914 cannot be too strongly stressed, for that year was the focal point of many portentous time periods, as well as the starting point of many more that extended into the future beyond that date. Both Mr. J. Bernard Nicklin and Mr. William O. Lay, Jr., have pointed out many of the important time periods associated with the year 1914 in articles which have appeared in *DESTINY*.

The Great Jubilee

In addition to being a momentous year in relation to certain important time measures, 1914 was also a most outstanding year at the center of a Jubilee period. While the Jubilee is 49 years, with the following, or 50th, year being observed as the Jubilee in accordance with the requirements of the Divine law, there is also a Jubilee of Jubilees, or 49 x 49 years, which equal 2401 years. The 50th 49-year period, following this greater Jubilee count, would be the time for celebrating the Jubilee of Jubilees. Had the human race observed the requirements of the Law of the Lord, this 50th 49-year period would have been a time

when the fruits of peace would have been enjoyed throughout the land. However, because of man's failure to be obedient to the Lord's instructions, in the midst of what should have been a time of rejoicing, peace was taken from the earth.

History reveals that in the time of Ezra (Ezra 1: 1-5) Cyrus, King of the Medo-Persian Empire, issued his famous decree that sent a remnant of Judah and Benjamin, then in captivity, back to Jerusalem to rebuild the House of God. After the death of Cyrus, the adversaries of Judah and Benjamin sent an evil report to Darius, who was then King, and the work was ordered stopped. As a result of the representations made by a deputation of Jews who were sent to intercede with the King in the 4th year of Darius (3487 A.M. or 514-13 B.C.), the order was given that a search be made of the records, with the result that it was commanded that the work proceed at Jerusalem in conformity with the original decree issued by Cyrus.

Ten Jubilees, or 490 years, after Darius issued this command, Jesus Christ was baptized by John at the beginning of His ministry. Thus, the Acceptable Year of our Lord was a Jubilee on this count. This 490 years was the 70 weeks of Daniel 9: 24-25. It was with the same year that Darius issued his command (514-13 B.C.) that the greater Jubilee count of 49 x 49 years, or 2401 years, commenced. These 49 x 49 years from 3487 A.M., when Darius issued his command to resume work at Jerusalem, expired in 5888 A.M., or 1889-1890 A.D. The next 49 years, from 1890 to 1939 A.D., would be the 50th 49-year period and the time for the celebration of the Jubilee of Jubilees on this greater Jubilee scale.

The Week of Years

The importance of this 50th 49-year period becomes apparent as one studies its full significance. It fulfills the requirements of the week of years to which Daniel referred when he declared that in the midst of this week the daily sacrifice would cease and the desolator would be revealed. The year 1914 is the center of the years from

By Howard B. Rand

1890 to 1939 and thus in the middle of this week of years. Instead of sounding the call to peace during this period of the greatest of Jubilees, the call to arms was heard throughout all the world in the midst of the week because men had failed to keep the requirements of the Divine law. As pointed out in *Study in Daniel*:

"The purpose of the Jubilee is set forth in Leviticus:

"Then shalt thou cause the trumpet of the jubile to sound. . . . And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." (Lev. 25: 9-10.)

"Because the Jubilee was the period during which liberty and peace were to be proclaimed, the great prophetic Jubilee Week of 49 years from 1889-90 to 1938-39 A.D. is a most important Jubilee in the history of God's people. Beginning with 1890 A.D., the House of Israel, chiefly represented by Great Britain and the United States, did expand with genuine prosperity, while, comparatively speaking, peace reigned throughout the earth.

"Queen Victoria was on the Throne of Great Britain and the peace and prosperity of the Victorian Period is a well-attested fact of history. Her Jubilee of 1887 and Diamond Jubilee of 1897 emphasized the loyalty of the colonies to the mother country. The reign of Victoria, the longest in English history, witnessed the extraordinary growth of Imperial Britain. It is therefore of great significance that at the height of her reign the time had come to confirm the Covenant of Peace.

"Beginning with 1890 A.D., both of the great Anglo-Saxon peoples entered an era of blessing never known before. The Covenant of Peace was confirmed with many of His people Israel beginning with this 50th, or great Jubilee Week of 49 years. But though in Great Britain Queen Victoria herself knew she reigned on the Throne of David and that her subjects were the House of Israel, the Church in Israel refused to accept and proclaim this great truth. While the knowledge did reach the people, their indifference to the responsibility it engendered prevented a long continuation of peace. Instead of being grateful to God for the revelation of their

identity, and turning to the full administration of all His laws, Israel's prosperity produced only the advancement of materialism and spiritual decadency as higher criticism and Modernism began to flourish throughout Anglo-Saxon lands. In the midst of this great week of the greatest of Jubilees, when God's people were enjoying a high degree of progress and prosperity, peace passed away." (*Study in Daniel*, * pp. 252-253.)

Midst of the Week

This great Jubilee week, in the midst of which peace was taken from the earth, ended in 1939 A.D., when World War II began. Thus, the two dates, 1914 and 1939, are most important, the first (1914) beginning the generation (40 years) that would see all Jesus declared would come to pass as told to His disciples in the 24th chapter of Matthew, and the second (1939) beginning the prophetic hour (15 years) when judgment would come upon Babylon the Great. Both the generation (40 years) from 1914 and the hour (15 years) from 1939 end in 1954. The beginning of the hour is further emphasized by the fact that 5 times the 70 weeks of Daniel (490 years) from the 4th year of Darius is also 1939 A.D.

Year of Blessedness

The emphasis placed on the year 1953 — and specifically upon August 20, 1953, the terminal date of the Consummation of the Age — greatly overshadowed the importance of the year 1954 upon the basis previously established. It was shown in the article entitled "This Generation," in *DESTINY* for November 1953 (pp. 369-370), that the chronological boundaries of the generation being defined encompass the years beginning with World War I in 1914 and extending to the fall of the year 1954. This being so, we are now in the midst of the 40th year of this 40-year generation.

According to Great Pyramid chronology, the year 1909 A.D. was the beginning of the Consummation of the Age. One prophetic hour (15 years) later, in 1924, the Caliphate passed away, just 1290 years (1290 is the number of the desolator) after Omar came to power in 634 A.D. As pointed out in *Study in Daniel*, pages 207-208, with the fall of the Caliphate, the little horn of Daniel 8: 9-12 had come to its

end and the desolating power of Mohammedanism had passed away. As stated further in *Study in Daniel*:

"Prophetic students have used the date of Mohammed's flight almost exclusively from which to compute time measures, forgetting that Khadija's [Mohammed's wife] encouragement of Mohammed was the major factor in forcing him to continue until Islam had become an established fact. At the date of her death the 'true religion' had been accepted by a following that made its continuation certain. This makes 619 A.D. also a date of chronological importance. . . .

"Measuring from 619 A.D., 1290 years later is 1909 A.D. This is the very date the Great Pyramid sets as the beginning of the Consummation of the Age, to which fact we have already referred. From this same date, 1335 years later [1335 is the number of blessedness] is 1954 A.D., the commencement of the new era and one year after 1953 A.D., the date the Great Pyramid gives as the end of the Consummation of the Age. Truly, the year 1954 A.D. should be one of blessedness for all those who survive the crisis period." (*Study in Daniel*, pp. 381-382.)

It is also significant that one prophetic hour (15 years) after the beginning of World War I in 1914, the Wall Street Crash occurred in 1929. Will the year 1954, one prophetic hour after the beginning of World War II, witness events even more significant since 1954 is also the close of the 40-year generation from the time when peace was taken from the earth?

A Fateful Year

One prophetic hour (15 years) after the passing of the Caliphate in 1924 A.D. saw the beginning of World War II in 1939 and a prophetic hour (15 years) later brings us to the year that Pope Pius XII has declared to be the Marian Year, the centenary of the promulgation of the Roman Catholic dogma of the Immaculate Conception. On December 8, 1953 Roman Catholics throughout the world began their celebration of the Marian Year. We must await the verdict of events that will mark the significance of this year in relation to the Church of Rome, but it is interesting to note that the little horn of Daniel 7: 8 is recognized by prophetic students as emblematical of the Papacy. As pointed out in *Study in Revelation*:

"Gregory the Great, who was Pope from 590 to 601 A.D., was instrumental through his missionary activities in bringing England, France and Germany under the sway of the Roman Church. His successor, Sa-

binianus, introduced the celebration of the Eucharist. By 663 A.D. Pope Vitalian enjoined the exclusive use of the Latin tongue in the offices of Divine worship throughout Christendom." (*Study in Revelation*, * p. 51.)

This edict, issued in 663 A.D., became effective in Great Britain by 664 A.D. and 1290 years later is 1953-54, the very time that Pope Pius XII has selected for the Marian Year to be solemnly celebrated by all Roman Catholics. If the pattern as given above in regard to the Caliphate is to also apply to the Papacy, then 1954 is destined to be a fateful year for the present Pope. In "The Time Schedule of the Divine Program," Part XI, by Mr. J. Bernard Nicklin, *DESTINY* for February 1954 (pp. 55-58), more detail has been given concerning the chronological significance of the time periods tying in the past and present history and activities of both the Moslem and Roman systems of worship.

This Generation

It is our purpose here to point to a further significant fact that every Christian, whether Protestant or Catholic, should not overlook, for both Roman Catholicism and Protestantism are coming to judgment, one for placing dogma above the Word of God, and the other for refusing to accept the Word of God as written. However, before proceeding to discuss this factor of major importance to all, it is imperative that Jesus' statement be constantly kept in mind so that its full import may be recognized. He said:

"This generation shall not pass, till all these things be fulfilled." (Matt. 24: 34.)

Past and present world events have fully demonstrated that World War I and World War II are starting points for hundreds of interesting time measures, marking, step by step, the fulfillment of prophecy in the lifetime of the generation to which Jesus referred. As shown above, the taking of peace from the earth punctuated the beginning of this generation — the generation Jesus said would witness nation rising against nation, and kingdom against kingdom, and during which iniquity would abound and the love of many would wax cold. It would be a time when the Gospel of the Kingdom would be preached as a witness to all

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nations. During this generation the *abomination that maketh desolate*, as spoken of by Daniel the Prophet, would stand in the holy place. Men's hearts are spoken of as failing them for fear in that time because the powers of heaven would be shaken, a prediction that has come to pass as a result of the splitting of the atom. The generation beginning with World War I has indeed seen all this. A special message is therefore addressed to those of this generation who are faithful, alert and watching:

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21: 28.)

Sign of the Son of Man

Among the many things Jesus declared would take place during the generation to which he referred was a signal of startling import:

"And then shall appear the sign of the Son of man in heaven." (Matt. 24: 30.)

The Greek word translated "appear" means literally *to shine*; that is, to be manifested by luminous rays of light. Such a manifestation will be the herald of His presence. Now note what the apostle Paul declares of the *mystery of iniquity*:

"Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (II Thess. 2:8.)

When the sign of the Son of man shines forth in the heavens, the veneer that has cloaked all false systems, creeds and dogmas, whether stemming from the teachings of Protestantism or Roman Catholicism, will be stripped away. Its soul-penetrating heavenly light will reveal the truth so that all may see and know. In that day the lethargy of formalism and the apathy of ritualism will be replaced by a new spirit of genuine enthusiasm and revival. But those who have been responsible for the deception that has prevented millions from receiving the truth will know that Light only as a shaft that will pierce their souls like a fiery sword, for Jesus declares that in the day of its shining forth there will be great mourning. The very nature of this coming demonstration of His presence is such that it must be the final one to be made manifest to "this generation." This accounts for Jesus' admonition to those who are watching to keep constantly alert when the many

signs to which He referred begin to come to pass, for the particular event for which they were to watch would be the culmination of the series of signs bringing the present age to its end.

What will then become of the spiritualization of the Fundamentalists of the Futurist school of Bible interpretation? Where will the Modernists stand when all this comes to pass? What of the dogmas of Infallibility, Immaculate Conception and Assumption of Mary, which are without Scriptural warrant? Where will those who hold these views be when they face the glory of the appearing of Jesus Christ? All doctrines which do not have a sound Biblical basis will crumble into the dust of nothingness in that day like the disintegration of mere clay before the heat of an atomic blast.

When the climax of the chronological time periods which have set bounds to the activities of great religious systems coincides with the hour that unrighteous Mammon — the world economy of Babylon the Great — is ripe for judgment, the time for this heavenly manifestation to make its appearance will have come. Although evidence is multiplying that the processes of disintegration affecting both of these two remaining aspects of Babylon the Great are well advanced, many, even among professing Christians, are in the position of the men and women of our Lord's generation to whom He said:

"Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16: 3.)

The Christian Era

Apart from the chronological evidence establishing the times and seasons, the Christian world should know that this generation is the generation upon whom the end of the age has come because the history of the Christian Era has followed the exact pattern of events foretold by the early fathers of the Church. This makes it even more astonishing as one talks with Christians today and notes how unaware they are of the imminence of the return of Jesus Christ to earth again. As pointed out in "The Christian Era in Prophecy" (DESTINY for July 1950):

"Prophets, apostles and the Lord Himself outlined the coming events of the Christian Era and also gave the order of activity as the Church carried out its mission. This was set down as a permanent record in the Scriptures and the fact that world history has accurately followed this

outline so far is evidence in behalf of the veracity of the Bible that must be reckoned with. Actually, the history of the persecutions and troubles of the Christian Church, its missionary efforts and the events that would bring the age to its close were all foretold for the instruction and guidance of those who were to be led of the Spirit of the Lord to proclaim the Gospel.

"Briefly, the outline of events to come during the Christian Era may be summarized as follows: *1st*) Following the birth of the Christian Church, a period of persecution would arise, with many dying a martyr's death. Then, at the end of the age, following a period of intensive evangelism, another, though shorter, period of martyrdom would occur. *2nd*) After many years of trial and persecution, the Church would enter upon a period of world-wide evangelistic activity and the Gospel of Salvation would be carried to the ends of the earth. *3rd*) This period of evangelistic activity would be followed by a general apostasy, a falling away from the fundamental truths of the Scriptures as believed and taught by the early Church fathers. *4th*) During this time of apostasy the Gospel of the Kingdom would be proclaimed to all nations *as a witness only*, announcing that the end of the age is at hand. *5th*) With the approach of the end of the age, distress, perplexity and trouble were to afflict all nations, men's hearts failing them for fear of what was coming upon the earth. The severity of judgment was to become so great that, except for Divine intervention, all life would be destroyed. *6th*) Facing overwhelming disaster, but having miraculous evidence of the presence of Divine help, the backbone of the great apostasy would be broken, with men and women turning to God for deliverance. *7th*) The next event to take place would be the triumphant return of Jesus Christ as Lord of lords and King of kings, to take the Throne of His father David and reign over the House of Jacob forever. *8th*) The Kingdom Age would then commence, with righteousness and peace eventually established throughout the whole earth, and all nations ready to obey the Lord."

The history of nearly two thousand years of Church activity has amply verified this order of events and established the accuracy of the forecasts. In view of all this it is hard to understand the general indifference so prevalent among Christian leaders and church members today. The fact that we have now reached a crucial point in this order of events (*i.e.*, stages 5 and 6) gives further emphasis to the importance of the generation that began with World War I when peace was taken from the world. This 40-year period is perhaps the most momentous in the history of God's dealings with

His people, although there have been other 40-year periods of marked importance.

Significance of Forty

In his book, *Number in Scripture*, Rev. E. W. Bullinger, D.D. refers to the fact that 40 has long been universally recognized as an important number, both on account of the frequency of its occurrence and the uniformity of its association with a period of probation, trial and chastisement (not judgment, like the number 9, which applies to the punishment of enemies, but, rather, the chastisement of sons, and of a covenant people). Mr. Bullinger draws attention to the fact that 40 is the product of 5 and 8 and points to the action of grace (5), leading to and ending in revival and renewal (8). This is certainly the case where 40 relates to a period of probation. That 40 years in the wilderness was such a period of probation and trial is clear from Moses' statement:

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did they foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee." (Deut. 8: 2-5.)

The 40 years wandering in the wilderness ended with the entry into the Promised Land. However, in the history of Jewry at the outset of the Christian Dispensation, the 40-year period of probation and trial following the crucifixion of Jesus ended in the destruction of Jerusalem and overthrow of the Nation of the Jews.

Beginning of Tribulation

Modern Israel, the Anglo-Saxon-Celtic peoples, turning farther and farther away from God with the increase in material blessings prior to 1914 A.D. became increasingly materialistic in outlook. Disbelief in the Bible, the Word of God, was on the increase and in evidence in all schools of learning. This made judgment in-

evitable and that judgment began with the commencement of a period of tribulation and trial as the result of peace having been taken from the earth in the summer of 1914. Prior to the beginning of World War I, men were congratulating themselves upon having solved the age-old problem of war, stating confidently that, as the result of their peace conferences, it was unthinkable for nations to ever again resort to armed conflict.

Following the armistice of 1918, men moved to prevent an economic recession. Just before the Wall Street Crash of 1929 men were again congratulating themselves, but this time for having prevented a financial panic through planned controls. But one prophetic hour (15 years) after peace was taken from the earth in 1914, the stock market collapsed, bringing major financial losses to millions.

Now as we approach the end of forty years of probation and trial, one senses the undercurrent of a spiritual awakening as it begins to dawn upon men that only by turning to God can they hope to cope with the serious nature of present-day problems. Unfortunately the Church and its leaders are without a message for these times, for, having rejected the Kingdom evangel, they are unable to proclaim the only truth that will awaken the

nation from its present state of spiritual lethargy.

Revealing the Mystery

Is God going to intervene to bring to an end this present 40 years of probation and trial with a demonstration of supernatural power that will awaken the slumbering sense of spiritual need within His people and electrify them into dynamic action that will produce the greatest spiritual revival ever known to man? This seems to be the meaning of the observations made by John who, after describing the coming of the Third Woe — the Red Woe — was attracted to events which caused him to forget the general world disturbances taking place under the Third Woe as he watched the excitement within the Kingdom. As pointed out in *Study in Revelation*:

"There is only one thing that could have aroused men within the Kingdom to such a state of expectancy, to the exclusion of events outside of Israel, which external happenings have taken second place in their thoughts with the beginning of this Third Woe. That would be the fulfillment of the miracle of the resurrection.

"The extraordinary happenings climaxed by this resurrection have made possible the proclamation throughout the Kingdom of the coming of the Lord and the establishment of His reign. The whole Kingdom is agog with excitement and it is this agitation within the Kingdom that has attracted the attention of John, rather than the clash of armies as the war increases in intensity. Surely there is nothing else which could produce such an awakening within Israel as would result from the resurrection of the dead and the ascension of the living and the dead. Here, then, is the cause of this tumult within the Kingdom, described by John as loud voices." (*Study in Revelation*, p. 154.)

This is the glorious event for which all creation has waited with intense desire and John gives the timing of its revealing:

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Rev. 10: 7.)

Paul refers to this mystery in I Corinthians 15: 51-53 as the resurrection and translation of those who will inherit the Kingdom of God. John points out that when the seventh angel of judgment begins to sound, heralding the events of the Third, or Red, Woe, the mystery of the resurrection will be a completed fact.

STUDY IN DANIEL

By HOWARD B. RAND, LL.B.

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Springtime and Righteousness

STRIKING FIGURES of speech abound in the Bible. One of the most beautiful is found in Isaiah 61: 11. It is the concluding sentence of a chapter which begins with a remarkable prophecy of Christ's ministry:

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

Soon we shall witness the glorious resurrection of springtime. This annual spectacle is no less a miracle because we look forward to it and may have ceased to wonder about it. However, if no signs of spring should appear during the next few months, all mankind would be filled with terror. Yet there would be nothing man could do about it. Only the mighty Creator can lessen the icy grip of winter and prepare the way for spring. At His word silent but tremendous forces go into action. They cause the earth to bring forth buds; they carpet the ground with soft grasses and dainty flowers; they cover skeleton trees of the forests with canopies of green leaves; they germinate the garden seeds and bring forth their fruits in season.

Springtime is inevitable. Its forces are irresistible. Man can neither inaugurate spring nor retard its processes. Long ago the Almighty issued this decree:

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8: 22.)

As the earth brings forth her bud, and as the garden causes the things that are sown in it to spring forth, "so," in like manner, "the Lord God will cause righteousness and praise to spring forth before all the nations." Righteousness, then, with equal certainty, is inevitable. It comes from the same Divine source as the ever-recurring cycles of nature. In God's own way and time righteousness will flourish in all nations. Like spring, its silent power is irresistible.

As a commentator once expressed it: "Could anything be more incredi-

ble than prophecy of spring in winter time to a man not already familiar with the glory with which summer can clothe the world? . . . Life rising year by year, nay, day by day, out of death. Just as incredible as spring is to winter, as life is to death, is the summer splendor that shall one day mantle this sad world."

A wintry blast of pessimism is sweeping over the earth. Even professed Christians are numbed by fear and uncertainty. Many are losing hope because they see winter's bleakness and death about us, but do not see the approach of spring's resurrection and life. It is not wise to minimize the dangers which beset us today; neither is it wise to lose sight of the fact that God's power extends over all creation, nature and man, evil and good. Nothing in the realms of nature or man can circumvent His ultimate purpose for the world.

The culture of righteousness in the nations is like the culture of seeds in a field. Jesus used the analogy in His profound parable which begins with these words, "Behold, a sower went forth to sow." This great parable is recorded in Matthew 13, Mark 4 and Luke 8. Some seeds fell by the wayside and were devoured by birds; some lodged on rocks and had no moisture; some fell among thorns and, being choked, they yielded no fruit; and other seeds fell on good ground, bringing forth fruit abundantly, sometimes increasing as much as an hundredfold. Jesus explained the parable to His disciples as follows:

"Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke 8: 11-15.)

By C. R. Dickey

The Parable of the Sower is so closely related to the Parable of the Tares that the two should be studied together; otherwise, one does not get the full significance of our Lord's teaching. He began the latter parable by saying:

"The kingdom of heaven is likened unto a man which sowed good seed in his field: *but while men slept*, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also." (Matt. 13: 24-26.)

Jesus' explanation which follows completes the picture:

"He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." (Matt. 13: 37-39.)

The seed is the Word of God — and He that sows the good seed is the Son of man. What a Divine planting in the world-wide field! The kernel of the seed is truth — "Thy Word is Truth" — and apart from that source there is no truth in the world. The gardener expects fruit from his labor. Does the Son of man sow and not expect to reap? Not so. In the day of harvest He expects to reap righteousness as the fruit of His planting. Having sown the Word of God in the world, He knows that righteousness is inevitable. It may be long in coming to maturity, but the husbandman has patience to wait "for the precious fruit of the earth." Delay does not falsify His promise.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. . . . For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper

in the thing whereto I sent it." (Isa. 55: 8, 10-11.)

True Christians are the good soil of the Sower's parable; with honest hearts they hear the Word of God, keep it, and bring forth fruit meat for the Master's use. The seed takes root in their hearts because they believe the Word; to them it is "the way, the truth, and the life." Our part, as believers who have received Christ Jesus and His Gospel, as fellow citizens in the household of faith, is to demonstrate righteousness in our personal lives, and in our nation as a whole. We must do this to the end that other peoples, seeing the desirable fruits of righteousness in our land, will want to know the way of Divine blessings for themselves. In fact, the nation Israel was called and set apart under a covenant with God to do that very thing. God commissioned Israel to make His truth and righteousness known to all nations. Note how these things are implied in the quotations below.

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." (Isa. 55: 3-5.)

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward [rearguard]. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." (Isa. 58: 7-9.)

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring

gold and incense; and they shall shew forth the praises of the Lord." (Isa. 60: 1-3, 5-6.)

As Christians today, we are giving the world an inadequate demonstration of righteousness, mainly because we do not recognize ourselves as the branch of Israel to whom Christ committed His Kingdom when He took it from the Jews (Matt. 21: 43). Due to our national blindness, we feel no compulsion to fulfill the prophesied role of latter-day Israel among the nations. Although the Scriptures clearly show that the words "Israel," "Judah" and "Jew" are not synonymous, church leaders still teach that Jews are the whole of Israel and Christians are converted pagan Gentiles, without giving a proper explanation of how the words "Israel" and "Gentile" are used in the Bible.

Present-day Jews apply the term "Gentiles" to all non-Jews. In the Scriptures it is used to designate any non-Israelitish people; also it is used frequently in reference to the ten tribes, either to indicate their gentilized condition prior to their redemption, or to differentiate them from Judah and the Jews. For example, the "Gentiles" of Paul's Epistles were mostly non-Jewish Israelites of the northern Kingdom of Israel, who settled in Asia Minor and Western Europe after the Assyrian Captivity. If the people among whom Paul labored in the Gospel had not been of Israel stock, they would not have understood his messages. Paul's very language presupposes the Israel background of the Christians who received his letters.

Not long ago a prominent young minister made a surprising admission in a sermon which was telecast from the pulpit of a large church. He quoted a passage from Romans, then with evident sincerity and humility he paused to say: "I wish some one would explain the Book of Romans to me. I frankly admit that I don't understand it." Though none of us would lay claim to understanding the depths of Paul's writings, doubtless many can remember how the mist cleared when we first learned the simple truth that there are Israelites who are not Jews, and Jews who are not Israelites. A knowledge of this fact clarifies the Scriptures and supplies the key to puzzling situations in the world about us, at home and abroad.

Today, as never before, the peoples

of the world need the leadership of a strong and godly nation. For a time the Anglo-Saxon peoples supplied that direction to the extent that many nations coveted for themselves the benefits of our Christian society; but now so many tares have sprung up in our midst that we ourselves are confused and uncertain in our course. Daniel stated our case exactly when he said in his prayer:

"We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day. . . ." (Dan. 9: 5-7.)

In a broadcast on the Ford Sunday Evening Hour some years ago, Mr. W. J. Cameron said:

"The most dangerous class in any country is made up of those who ought to stand squarely and firmly, but who waver in every wind — those who can believe just enough to doubt, those who know just enough to make them fearful. For in the last analysis it is our doubts and our fears that really constitute our faith. Make a list of what you doubt and what you fear, and you have a full confession of what you believe! You fear that wrong may prove stronger than right, do you? You fear that chaos may yet triumph over order, do you? — order which is heaven's first law! Well, fear is faith; fear is faith in the wrong thing. Thereby you confess your belief that wrong is mightier than right; that the lie is stronger than truth; that force and chaos really are the masters of the moral mind and of justice. That is your credo, and how do you like it?"

There are signs that people are becoming skeptical of the fear complex — signs of suspicion that it is trumped up for its demoralizing effect. Undoubtedly people are becoming more aware of sin in the camp, of spiritual wickedness in high places; and with this awareness there is an uneasy feeling that we must personally and unitedly "put on the whole armour of God" if we are to stand "against the rulers of the darkness of this world." The accouterment of spiritual armor consists of truth, righteousness, faith, "the sword of the Spirit, which is the word of God," prayer and watchfulness (Eph. 6). And there is a growing realization that we shall need all these things to stand as the struggle continues to its climax.

It is interesting to note that now, when Satan's activities are intensified "because he knoweth that he hath but a short time," there are evidences that certain truths, long suppressed, are beginning to make headlines. *The American Weekly* of August 2, 1953, featured an article titled "The Unknown Years of Jesus," written by the well-known Bible student and historian Manuel Komroff. In this excellent article, Mr. Komroff supports the position (long held by *DESTINY Magazine* and similar publications) that "Jesus spent these missing years in Cornwall and Somerset, England." He mentions two other theories which have been advanced concerning the mystery of our Lord's eighteen silent years; one is that He spent them in Egypt, and the other is that He lived in India; however, the theory that Jesus spent those missing years in the British Isles, the author says, "is the only theory of the three which is supported by historical evidence."

Mr. Komroff tells about Joseph of Arimathea, about Glastonbury, the Druids, and the little mud and wattle church which Christ is said to have built. He tells of St. Augustine who came to Britain A.D. 597; and, after visiting the Abbey with the sacred wattle church inside, and hearing the stories of Jesus' residence there, he described it in a letter to Pope Gregory as "... a church constructed by no human art, but divinely constructed, or by the hands of Christ himself. . . ."

Furthermore, the writer tells about Gildas, Britain's first historian who worked in the library of the great Abbey. Gildas lived in the sixth century, and wrote:

"Christ the True Sun, afforded his Light, the knowledge of his precepts, to our island during the height of, or the last year of Tiberius Caesar."

Concerning the early historian's statement, historian Komroff says:

"This, if we can rely on Gildas' accuracy, would mean that Jesus left Britain just about three years before His crucifixion."

Then he tells of Taliesin, the Prince-Bard and Druid, who left this record: "Christ, the word from the beginning, was from the beginning our Teacher, and we never lost His teaching." And of an old charter granted to Glastonbury by the Druid king, Ina, which mentions a church built by Christ, who is referred to as "the Great High Priest and Chiefest Minister."

As we have said, the subject matter of the Komroff article is familiar to readers of Christian-Israel literature. But the thrilling thing is to find it featured prominently in a national magazine with wide circulation. This is just one straw in the wind to indicate an awakening — a hint that the time is at hand for a great revealing — a move toward the triumph of Divine truth over human error and blindness.

Another straw in the wind is found in *Time*, August 31, 1953, page 35. It is an editorial comment on the ten tribes of Israel, Jacob's Stone of Scone, Christian-Israel teaching and the Great Pyramid. While not written in the spirit of belief or acceptance, it is not unduly critical, and that fact alone is noteworthy. This article is not accurate in all details, but it serves a purpose in bringing these matters to the attention of a vast number of readers.

This is no time for pessimism. In the final windup, evil will lose the decisive battle. It has won many contests in the long course of man's turbulent history; but is destined to lose the last conflict of the ages. One can depend upon the annihilation of evil as certainly as he can depend upon the rising of the sun, the ebb and flow of ocean tides, and the renewal of trees in the spring.

When the time comes on God's agenda, the wicked prince of this world will relinquish his hold on the minds and souls and bodies of men. It was so ordained from the beginning. Only the Lord can overcome evil completely; nevertheless, He requires us to do all that is humanly possible in our own behalf. It was said of Nehemiah's soldiers, "They stood by from the rising of the morning till the stars appeared." Thus we too must be on guard against "the children of the wicked one."

Matthew 13: 40-43 records the fate of the tares in Jesus' own words:

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [age]. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Evil doers have a way of destroying themselves. The people said of an Egyptian king: "Pharaoh king of Egypt is but a noise; he hath passed the

time appointed" (Jer. 46: 17). In other words, he let the opportune moment slip by. There was a time during World War II when Hitler, if he had continued his drive without hesitation, might have won the war. Some unaccountable impulse or influence caused him to delay — and the appointed time passed by. Tyrants can't win. They stir up a big noise; they shed much innocent blood; they cause millions to suffer and weep, but, eventually, they trap themselves. As Shakespeare put it:

"God needs no indirect nor lawless course
To cut off those who have offended Him."

When the tares are uprooted, "the Lord God will cause righteousness and praise to spring forth before all the nations." Jeremiah tells us how this glory comes to earth:

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." (Jer. 23: 5-6.)

Isaiah describes the effect of Christ's Kingship:

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. . . . Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." (Isa. 60: 18, 20-21.)

May the words of Bonar's hymn soon become the prayer of our nation:

"Come, and begin Thy reign
Of everlasting peace;
Come, take the kingdom to Thyself,
Great King of Righteousness."

Let the nations rejoice in hope! Spring is inevitable — and so is righteousness — "for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness."

AN EMERGING CIVILIZATION

By C. R. DICKEY

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(Continued from page 116)

be an interval awaiting the time when those who are to be delivered from trouble will be spared from having any part in the distress and suffering of that day.

The world is neither at peace nor at war, but its defenses are being prepared. It is girding itself; it is poised and waiting. The character of its coming ordeal is not clearly defined in the mind of the average person. But he views the future with apprehension and uncertainty, for he knows instinctively, from what is transpiring around him, that the world is moving toward events the like of which have not been experienced before. It is all too obvious that, in the present feverish preparations for atomic warfare, the human race faces the most crucial days of its entire history.

All the evidence given by the prophets confirms the fact that this is the very period during which a miraculous deliverance is to be provided for those who are trusting the Lord. It is to be a rescue just prior to the destruction that is to overwhelm the world during the Great and Terrible Day of the Lord. The operation of restraints at this particular time clearly indicates that the forces of evil are being held in abeyance until the phenomena of the redemption of the overcomers becomes an accomplished fact (see Luke 21: 28).

World War I began in the summer of 1914, sparked by the assassination of Archduke Ferdinand on June 28 of that year. As pointed out in "The Fortieth Year" (this issue), one generation of forty years later ends in the summer of 1954. Three and a half prophetic years (Daniel's number 1260) after the assassination on June 28, 1914, General Allenby entered Jerusalem on December 9, 1917.

Dr. J. Guthrie of Canada calls attention to the fact that from December 9, 1917, 1335, Daniel's number of blessedness (Dan. 12: 12) in days, multiplied by 10 (signifying perfection of Divine order; that the whole cycle is completed), brings us to June 28, 1954, the end of the generation. Because 1914 to 1954 comprise the years of the generation to which Jesus referred (Matt. 24: 34), it follows that the events during the remaining months of this generation will be climactic for those who are to be delivered from coming tribulation.

In "When Ye Think Not," DESTINY for March 1954 (pp. 97-100), the importance of the period of gestation, following conception on August 20, 1953, was shown. The chronological duration of gestation is 270 days, at the end of which travail should begin. This marks May 17, 1954 as the commencement of an extremely important period.

Also, it is not without significance that the Church of Rome selected 1954 as their Marian Year. Dr. Guthrie refers to this year as the "Little Holy Year" and points to some interesting time cycles which further stress the importance of this final year of the forty-year generation that began when peace was taken from the earth in 1914. The following are a few selections taken from his list of chronological findings.

The year 1954 is shown to be 1290 years after the Synod of Whitby which voted British Churches back under Roman influence. It is 420 (or $\frac{1}{3}$ of 1260) years after 1534 when England passed the Act of Supremacy, appointing the King and his successors as Protector and only supreme head of the Church of England. Also this same year saw the inception of the Society of Jesus. It is

390 years (cycle of Israel's chastisement) after 1564, when Pius IV confirmed the Jesuit-reorganized decrees and canons of the Council of Trent. It is also 390 years after Elizabeth I became head of the Church of England and its clergy. It is 888 years after 1066 A.D., the year of the Norman conquest (8 is a number associated with Jesus Christ and, when written as 888, it is the numerical value of the name Jesus). It is 2×666 , or 1332 years, after 622 A.D., the beginning of the Hegira. Chronology denotes 1954 as a year of blessedness that will bear very close watching, during which all those who are looking for His coming should be living in a spirit of constant alertness.

A Spoke in the Wheel It was pointed out in "The Iniquitous Empire: A Great Mystery," DESTINY for March 1950, that thoughtful men and women have long recognized the existence of a secret group of would-be world rulers whose activities have been manifested principally through the power of money and financial control. They have been able in this way to secure the acceptance of policies and institute programs in their favor. As stated in the above-mentioned article:

"Their weapons are influence, sometimes coercion, camouflage, subtle propaganda, secret agreements and secret diplomacy. . . . Their ultimate objective is the seizure of world-wide authority to enthrone themselves in universal rule.

"History reveals that, through well-laid schemes, governments have been made to prosper or die as the leaders of this empire have willed. Political rulers have taken office or have been deposed as directed by these unseen manipulators."

During the last two decades the evidence of the activities of such unseen rulers behind the scenes in American politics has become quite clear to those who have been carefully watching and analyzing the established trends. The same figures appear behind the scenes and a continuity in policies and programs is in evidence regardless of the political party in power. When the American people look for a change by discarding one party for another, they suddenly become aware that the campaign promises of a house-cleaning and a crusade to change existing conditions become meaningless following the assumption of office by their elected candidate.

One of the spokes in the wheel of power designed by the leaders of the Iniquitous Empire is the regimentation and control of the citizens of a nation. This control has been advocated by the spokesmen for those who seek world control for some time. It is therefore interesting to take note that, in an address delivered at ceremonies marking the 106th anniversary of the founding of the college of the city of New York, Mr. Bernard M. Baruch said:

"A free society, if it is to prevent war, must know when to accept the infringements upon individual freedom which are necessary so we can mobilize our power in time."

According to Mr. Baruch, free society is doomed and survival will be assured only in the common discipline that free men accept to preserve their society. Now the gimmick in all this is that, by the acceptance of the kind of discipline envisioned — which those advocating it contemplate as their ultimate objective — will destroy free men. When the citizens of the nation finally consent to such regimentation, free men will cease to exist.

One of Franklin D. Roosevelt's chief advisors was Ber-

(Continued on page 141)

REVIEW of World Affairs

..... By KENNETH DE COURCY

London, February 1 (BY CABLE)

WE WERE CONSIDERED pessimistic in 1939-40 when we reported the probability of a long, costly war; and still more pessimistic when we foreshadowed that the conclusion of World War II would not bring peace but graver problems than ever before. If the over-all conclusions drawn prove to be correct, there will be neither an East-West compromise nor a Communist-controlled world.

The only reason for publishing the graver aspect of contemporary facts is that we believe that the more alert public opinion becomes the lower will be the cost of an eventual solution. The less alert, the higher the cost. From 1950 to 1953 Russian and Chinese preponderance in conventional weapons continued to grow, while Russia's atomic stock-pile very greatly increased and the H-bomb project assumed large proportions, thus threatening to neutralize the main physical advantage possessed by the West. The possibility of this neutralization is now at last being considered. Inasmuch, therefore, as there was no danger of hot war for most of the period from 1945 to 1951, and only very small danger from 1951 to 1953, the conclusion that we have escaped a near catastrophe bears no relation to facts.

It is said that Russia wants a compromise in both Asia and Europe. This is true but only at the cost of 1) the total capitulation of the West by recognition of Russia's and Red China's conquests and near conquest; 2) the neutralization of Germany; and, 3) the scrapping of EDC and the withdrawal of NATO defense installations from all strategic areas outside the United States and the British Commonwealth. Such an agreement would make China and Russia masters of half the world without a shot being fired and would bottle up the Western Powers in a highly vulnerable corner where they could, at any given moment after 1954-55, be attacked without warning and even without the possibility of retaliation.

But does not Russia suggest the abolition of A-weapons? True, she does; but the West dares not agree unless such a convention is accompanied by general disarmament in all weapons under unconditional inspection. Otherwise, even if Russia's word could be trusted, we would be left in a position of total inferiority in effective numbers and conventional weapons.

But does not Malenkov fear war and honestly want peace? Surely he would not do all this peace propaganda if there were not something in it? The answer to this is that no one can see into another's mind. All we can do is to study actions. One cannot ignore Malenkov's

actions in creating a still vaster atomic industry than existed under Stalin; increasing the armed forces by every possible means; and refusing all plans which do not wholly favor Russia and China and wholly disfavor the West. Since it can be argued that peace propaganda is by far the best psychological preparation for aggression — and, indeed, is a recognized essential — it follows that, if it is unaccompanied by actions which prove its sincerity, it is of no significance. If it were accompanied by really important compromise, the whole position would have to be considered afresh. Mr. Eden, the most objective statesman in the picture, now, curiously enough, feels this very strongly.

There is not the remotest chance that Malenkov will be able to make genuine compromises. If he tried to do so, he would be shot. Although the Communist Powers constantly state that the Western allies are warmongers, the opposite is the case. The West is profoundly pacifist, so much so that its leaders constantly postpone even those decisive actions upon which only a modest degree of security depends. They also constantly retreat from the positions they have taken up and proclaimed to be final. This is, unhappily, misleading both Russia and China into a dangerous position.

In the neighborhood of Lake Balkhash a vast, swampy area has been denuded of its population and completely isolated. It seemed probable that it was to be used for tests of atomic weapons, but we have now received another report according to which the area is not to be used exclusively for atomic tests. It is also used for other new weapons. One of these new weapons has recently been observed. The new weapon was tested on September 28, 29 and 30 last. A number of light fighter-bombers — jet propelled — flew over the area for the test at a height of about 600 meters (about 2,000 feet). Our observer could not see exactly what they did. It seemed that they were ejecting a light spray.

The result, however, was an intense, killing cold for a period of about half an hour. All vegetation was killed; trees became so brittle that they burst. The soil froze hard. A later test was carried out over a village built of wood, stone and cement. At a distance, the buildings looked strong and seemed to have double windows. Animals had been put in some of the houses, some of them exceptionally well covered with several cloths. After the aircraft had passed over and the cold had subsided, every animal was dead.

Our observer thinks that this was a test of an entirely new weapon intended to kill over selected areas by the creation of intense cold. It could be used against troops

in the field. It is known that, during the last few months of World War II, a group of German scientists — some of whom are now said to be in the Soviet Union — were studying the use of artificially produced extreme cold in warfare. It is thought that the theoretical problems had been solved, but Germany no longer had the means to do anything outside the laboratory. It is a reasonable assumption that the Russians have now carried out the tests for which German scientists were preparing in 1945.

For some time we have been reporting a gradual rapprochement between Belgrade and Moscow. Our observers now report that there is evidence of complete reconciliation. There are a number of indications. After the break between Tito and Stalin, the Russian and satellite delegates on the Danubian Commission virtually isolated the Yugoslav representatives by consistently voting against any Yugoslav proposal. Now, a Yugoslav, Dragoje Djuric, has been made Secretary-General by unanimous vote after the withdrawal of the Russians.

Satellite Yugoslav language broadcasts have entirely ceased all attacks on Tito's regime. Budapest broadcasts especially — not so long ago full of vituperation of Tito — are constantly extolling the achievements of Communism in both Yugoslavia and Hungary. Inside Yugoslavia, Cominformist leaders are being released from prison. The whole anti-Soviet propaganda organization in Belgrade is being demolished. Much of the written propaganda is being destroyed. Another report states that the Kremlin has ordered that those groups in Yugoslavia over which the Cominform has influence are to cease all guerrilla activities such as railway sabotage. Attacks on goods trains, for instance, have ceased. Border incidents have also ceased. Relations between Tito and the Church have once more deteriorated.

Anti-American propaganda is increasing. In view of the situation in Trieste, Yugoslavia refrains from open attacks on the U.S.A. But there is a subtle and growing anti-Americanism and criticisms of American internal security investigations exactly follow the Soviet line.

Lastly, we have received a report that on Christmas Eve, Roumanian, Bulgarian, Hungarian, Russian and Yugoslav representatives met secretly at Kladovo, a Yugoslav village near the Roumanian and Bulgarian frontiers. Collaboration between the Communist parties of the five countries was discussed. There can now be little doubt — say our observers — as to the fact of full agreement between Belgrade and Moscow. It is, however, unlikely that Yugoslavia will re-enter the Soviet orbit as a satellite. In fact, the Kremlin does not wish this. It will be far more useful to Russia for Tito to keep a more independent position than the satellites, roughly comparable to that of Mao Tse-tung. Tito's role is to influence European Socialist Parties and to encourage neutralism. One of his immediate short term tasks is to keep the Trieste trouble open.

The following is the world outlook from Bonn. The close relations between Bonn and Washington give the Germans a good insight into American official thinking. At the same time, Western Germany has some of the best available information on what goes on in the U.S.S.R.

From the Intelligence point of view, the experiences of World War II have been valuable. Western German Intelligence contains men who have lived and worked

in Russia and have had access to Russian archives. They have acquired a close knowledge of the working of the Soviet Government machine and know just how to get the most valuable information firsthand. These Germans are convinced that the Soviet leaders have not given up their objective of world conquest. All the evidence, they say, points to the contrary. They feel, therefore, that any Western relaxation into wishful thinking and any slowing down of military effort would be supreme folly. Rather, they contend, a speed-up is called for.

As German military experts see the situation, the revolutionary fact is the Soviet H-bomb. German Intelligence is satisfied that although potential Soviet H-bomb production may not yet equal that of America, it is high enough to make it possible for Russia to inflict immense destruction, especially as America is much more vulnerable than Russia to this form of attack. They are equally convinced of America's great retaliatory power.

These Germans think that a balance of super-weapons has now been reached which could lead to the abandonment of their use by both sides. They also say that the Kremlin is thinking along these lines. Some German strategists also suggest that even if both sides used atomic weapons, the outcome of a war would not be decided by them, however great the destruction. The contention is, in other words, that conventional weapons and forces have been re-established in their old importance.

Germans, therefore, say that there must be a reappraisal of strategic thinking and that land power is once more of the highest importance. The idea of the peripheral defense of America from Atlantic and Pacific air bases after the expenditure of Europe is, they say, no longer practical. It is pointed out that while America and Britain are masters of the ocean surfaces, Russia will be master of the underwaters to such an extent as to be able to lay siege to every U.S. overseas base and seriously interfere with all Western shipping. In such circumstances, Russia would have ample time to consolidate her hold on the mainland of Asia and Europe, and so influence Latin-America that the U.S. itself would be jeopardized.

Much of the military-scientific progress in the Soviet Union since the war is attributable to captured German scientists. The chief amongst them is Baron Dr. Manfred von Ardenne — a top atomic scientist — who is now working at the atomic research station at Sukhum in Georgia.

The Soviet Government believes that it is no good having forces trained to a high pitch unless the administrative support lies behind them. Civil transport systems, docks organizations, producers of food and equipment and the like are as much part of the military machine as are the soldiers and airmen themselves. The machine must be so geared that the civil and military elements are able to work effectively at the moment of crisis.

The foregoing is the one hundred and first presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

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Brink of the Climax

January 25, 1954

BY THE beginning of 1954 the basic concepts and strategies which were to shape the climactic trial of Western civilization stood forth in bold outline. Confronted by the fearful but untried potentialities of nuclear weapons, policymakers in both the Kremlin and Anglo-American capitals had set their objectives and determined what role atomic as well as conventional armaments would play in the developing struggle.

For the Russians the objective was the unchanging one of world conquest. The Eisenhower Administration, surveying during its first year in office the costly futility of President Truman's "containment" policy and the halfhearted UN "police action" in Korea, hammered out a new approach which it hoped would thwart the Soviet threat without saddling the American economy with the staggering burden of maintaining both nuclear and conventional military organizations.

The new American policy, as enunciated by Secretary of State Dulles, was to rely predominantly upon a great capacity to retaliate. "We can deter such aggression as would mean general war," he stated, "and that is our confident resolve." This implied only holding actions in Korea, Formosa, Indo-China and other areas at the periphery of Communist activity, with further Russian military adventures to be discouraged by the threat of instant and devastating air strikes against the Soviet heartland.

How effective will this threat prove? Inadequate indeed if the military theorems of the Kremlin leaders were correctly analyzed by Igor Gouzenko, the former Russian Embassy code clerk who helped crack the Soviet spy ring in Canada. Mr. Gouzenko wrote:

"The whole conception of Soviet strategy is built upon one fundamental fact — that the atomic war will be fought with secret, hidden resources. . . . The strategic stockpile will make it possible for the devastated country to continue to fight and deliver fatal blows for months after the crippling attack. This is the Soviet answer to atomic attack."

To the cognizant observer, therefore, the global panorama presents the dire spectacle of the Western world placing unqualified reliance upon retaliatory potential which the enemy has already assessed and written off. With the initiative in their hands, as it always is with the aggressor, the Russians need only await the propitious hour to strike.

Until that time comes, Russia will continue its program of dividing, confusing and undermining the West. The time-patterns on the charts will show this process unfolding in the four corners of the world as the global struggle rages.

The redeployment of American military forces began with President Eisenhower's announcement that two Army divisions would be withdrawn from Korea and returned to the United States. On the same day Viet Minh rebels split Indo-China in two with a sudden offensive, and Thailand declared a state of emergency as Communist forces reached her borders.

The chronological pattern marking these Far Eastern developments is at the top of Chart I. Among the items not noted last month is the 15 x 120 "hour of warning" interval extending from January 21, 1949 when Chiang Kai-shek fled to Formosa. Yet another warning measure, this one 7 x 120 days, separates December 26, 1953 from September 8, 1951 when the Japanese peace treaty was signed.

Stressing that the events of December 26 marked an important preliminary to the world's atomic trial by fire is the 1040 fruition interval extending to October 31, 1956, which will be 1600 days (space or extent of judgment) after June 14, 1952 when the Chairman of the Joint Congressional Atomic Energy Committee implied that the United States had mastered the secret of H-bomb production.

The announcement of forthcoming American withdrawals received a cool reception in South Korea. Declaring that "no Korean will welcome this situation," the ROK Foreign Minister called attention to reports that the Communists were increasing rather than decreasing their strength in North Korea.

Time-measures connoting tribula-

By William O. Lay, Jr.

tion and fruition also mark this declaration. It came 1260 days solar before June 27, 1957, which will close a solar trial or probation period of 2520 days after America's entry into the Korean war. And a lunar 1040-day interval separates December 27 from October 17, 1956, which will be 420 days before December 11, 1957 (bottom of Chart I). Note that the mean terminal of this 1040 cycle marked December 12, 1953 when efforts to set up a Korean peace conference collapsed.

December 27 was also 1335 days after May 2, 1950 when the Chinese Nationalists conceded the loss of Hainan Island. This time-factor frequently marks steps in the process by which God is moving to eradicate evil and prepare the world for the establishment of His Kingdom. It is therefore a number of judgment for those in opposition to Him, but of blessing for the "sheep" nations — Israel and allied peoples — who will have a place in the new world order.

A screening of Korean war prisoners, undertaken in late December by Indian custodial troops, brought protests from both South Korea and the Communist headquarters. The UN Command, however, endorsed the Indian move and reaffirmed that prisoners must have freedom to go where they choose.

Meanwhile, reports of a projected American military aid pact with Pakistan roused frenzied opposition from India. On January 3 Prime Minister Nehru warned the United States that such a pact would be a step "toward war and even world war."

These manifestations of Far Eastern strife fell 7 x 270 days (birth travail perfected) after Communist armies captured Mukden on October 31, 1948. January 3 was also 1290 days lunar (desolation) before June 27, 1957 (center of Chart I).

President Eisenhower on January 5 advised Congressional leaders that the United States would retaliate directly against Red China if the Chinese renewed the Korean war or intervened in Indo-China. This was precisely 1290 days after the Korean war opened on

the fateful day of June 25, 1950.

European instability and disintegration was also in the spotlight on January 5 as the Italian government of Premier Giuseppe Pella resigned following a split in his Christian Democratic Party. The crisis came 666 days after March 10, 1952 when Russia advanced new proposals for a German peace treaty.

The premonitory significance of these two January 5 developments is magnified by the solar interval of 7×120 days (warning perfected) which links them to May 5-6, 1956. This terminal will be 12×1290 days lunar after the outbreak of World War I on August 1, 1914 (top of Chart II).

The United States and Russia on January 6 agreed to hold preliminary talks on President Eisenhower's proposal for an international atomic pool. It is noteworthy that the date fell 120×120 days after Great Britain entered World War I on August 4-5, 1914 (not charted).

President Eisenhower's scaled-down military program was outlined in his State of the Union message delivered on January 7. He also welcomed any "truly constructive" Soviet proposal

for outlawing atomic and nuclear weapons, but reserved the right to use them to defend the freedom of the United States. The date was 1290 days after America entered the Korean war and 7×120 days solar after the Japanese peace treaty was signed (center of Chart I).

The Atomic Energy Commission on January 8 announced a new series of tests during which a hydrogen bomb would be dropped from a B-36 bomber. Developmental hydrogen "devices" would also be tested. It is noteworthy that this disclosure came 1290 plus two days before July 23, 1957, which will be 10×286 days (perfection of displacement) after President Truman revealed the Soviet Union's first atomic explosion (bottom of Chart II).

Emperor Bao Dai's radio in Dalat on January 9 appealed to the Kremlin for help in ending the Indo-Chinese war. And in Seoul a spokesman for President Syngman Rhee issued a bitter denunciation of UN bungling in Korea. The statement declared:

"Since stalemating the war and preventing the Allied victory that would have been such a mortal blow to Communism, the UN statesmen have been busily and

futilely chasing the will of the wisp of peace with an aggressor that does not even understand the concept."

These developments came 286 days before October 22, 1954, which will be 1290 days after President Truman recalled General MacArthur from his post as Far Eastern Commander. It was this action, dictated by mollycoddle politicians and appeasement-minded allies, which led directly to the hopeless stalemate in Korea (top of Chart II).

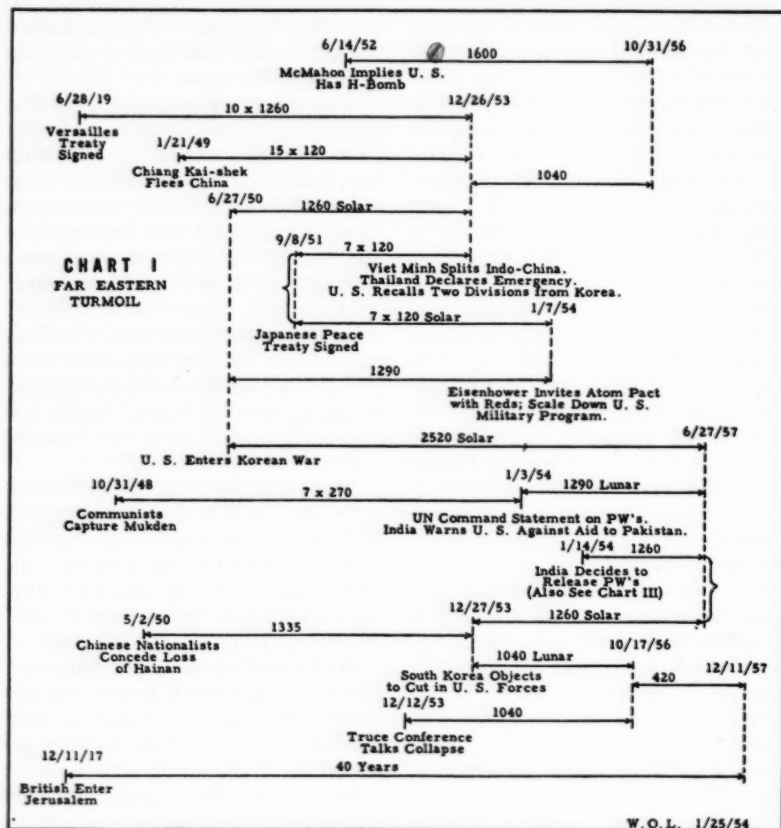
The Communists on January 11 asked for resumption of talks to set up a Korean peace conference. Again a striking chronological pattern marks the date. It fell 2×286 days before August 14, 1955, which will be precisely 1040 days (fruition) after the original Korean truce talks collapsed on October 8, 1952 (top of Chart IV).

New rumblings of unrest in the Middle East came on January 13 when Egypt outlawed the Moslem Brotherhood and seized over 400 of its leaders accused of plotting with Britain to overthrow President Naguib. This was 7×120 days lunar after October 8, 1951 when Egypt decided to abrogate its Suez and Sudan treaties with Great Britain (not charted).

India decided on January 14 to free the Korean war prisoners in its custody on January 20, three days before the deadline set by the armistice agreement. It is significant that the Indian decision was made exactly 1260 days before June 27, 1957, which will be 2520 days solar after the United States entered the Korean war (lower half of Chart I). January 14 was also 420 days before March 10, 1955, which will be 7×270 days after Great Britain recognized the Chinese Communist regime on January 5, 1950 (Chart III). The 420 time-factor is one-sixth of 2520.

Another of the now-familiar Western surrenders paved the way for a conference of Big Four Foreign Ministers to open in Berlin on January 25. Following the precedent under which each of the Big Three was treated as a separate entity, the West at first insisted that three meetings be held in the Allied sectors of Berlin to one in the Communist zone. However, under pressure from the United States, Britain and France finally agreed to a "compromise" under which the Foreign Ministers would meet alternately in West and East Berlin.

Time-measures link January 17 pre-

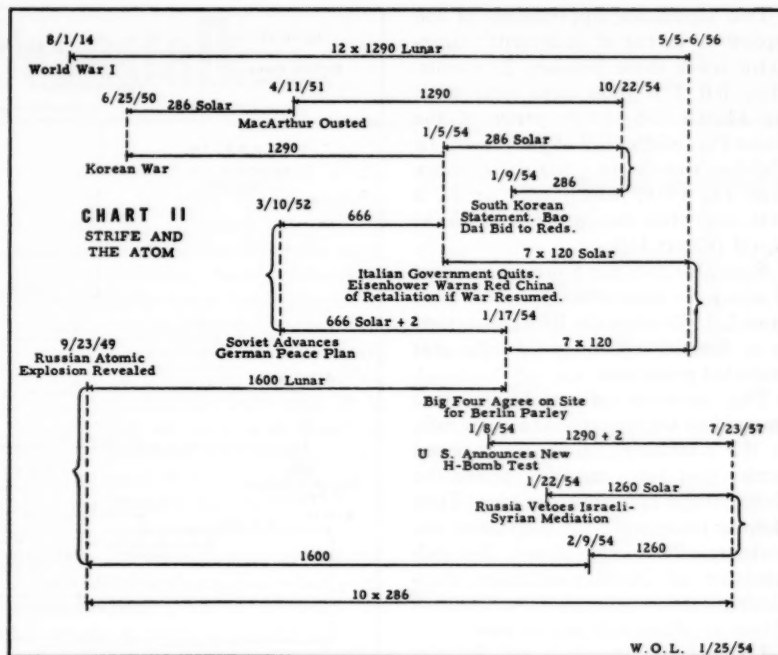


cisely to European affairs. It fell 1600 days lunar (space or extent of judgment) after President Truman disclosed Russia's first atomic explosion. An interval of 666 days solar plus two separates it from March 10, 1952 when the Soviet Union offered new German peace proposals. Finally, January 17 was 7 x 120 days before May 5-6, 1956, which will be 12 x 1290 days lunar after the outbreak of World War I (Chart II).

Talks to map expanded trade between Russia and Egypt opened in Moscow on January 18. This was 1040 days after the first oil nationalization vote in the Iranian parliament on March 15, 1951. And a doubled displacement interval (2×286 days) extends from January 18 to August 8, 1955, which will be 1290 days after the "Black Saturday" anti-British riots in Egypt on January 26, 1952 (Chart III). Again the chronological synchronization is striking.

Western hopes for constructive achievement at the Berlin Big Four conference went glimmering on January 19, six days before the scheduled opening of the talks, when Russia advanced a set of demands completely unacceptable to the Allies. Included was a call for a Big Five conference with China and for formation of an all-German government as the first step toward a cold war settlement. The date was 2×286 days before August 14, 1955, which will be 1040 days after Korean truce talks collapsed on October 8, 1952 (Chart IV).

India handed back all war prisoners in its custody on January 20. The date is marked in an unusual manner by combinations of 1600 and 153 days.



The article, "Through Judgment to Restoration," in *DESTINY* for September 1951, explained the significance of this time-sequence in these words:

"When 153 is added to 1600, the combination relates particularly to phases of judgment upon 'Israel, mine elect.' It is therefore the chronological equivalent of the verse in Isaiah's first chapter:

"And I will turn my hand upon thee, and purely purge away thy dross." (Isa. 1: 25.)"

Refer now to the top of Chart III and note that the UN Command received back its Korean prisoners exactly 1600 plus 10×153 days after the UN Charter was signed on June 26, 1945.

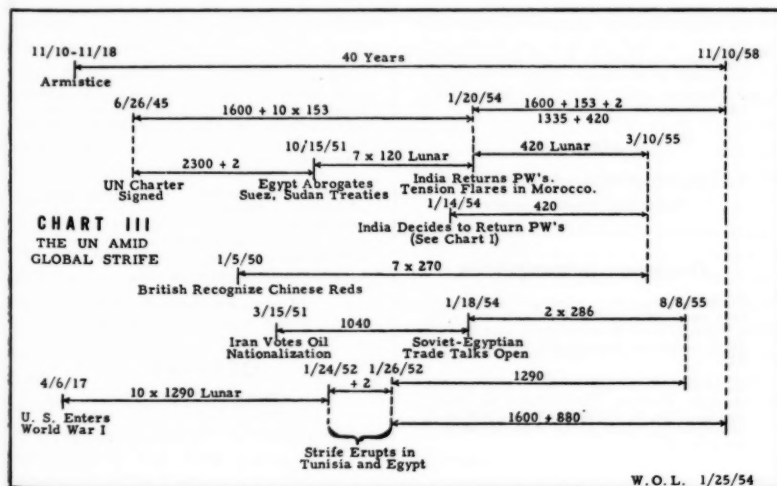
In addition, January 20 was 1600 plus 153 plus two days before November 10, 1958, which closes a forty-year generation extending from the November 1918 Armistice.

The Korean PW's were also returned 420 days before March 10, 1955, which will be 7×270 days after Britain recognized Red China. Note that the Indian decision to return the prisoners was made on the mean date of this 420 cycle.

A new outbreak of tension between French and Spanish Morocco on January 20 forced the French to move warships into the area. This "warning" event came 7×120 days lunar after October 15, 1951 when Egypt abrogated its Suez and Sudan treaties with Great Britain.

Russia, ever alert to aggravate world discord, on January 22 vetoed a Western formula for settling the Syrian-Israeli dispute over a Jordan River power project. The date was 1260 days solar before July 23, 1957, which will be 10×286 days after Russia's first atomic explosion was disclosed (bottom of Chart II).

The UN Command in Korea released all prisoners of war in its custody on January 23. And in Cairo, President Naguib told a rally of 35,000 National Guardsmen pledged to drive the British out of the Suez Canal Zone that "Egypt shall not be subdued any longer."



Two significant applications of the "space or extent of judgment" time-factor mark these January 23 events. They fell 2×1600 days solar after the March 4-5, 1945 center of the Great Pyramid's Hall of Judgment. In addition they were 1600 days before June 11, 1958, which will be 12×1335 days after the outbreak of World War I (Chart IV).

Note also that the Korean prisoners of war were freed 286 days solar after April 8, 1953 when the Russians agreed to a limited exchange of sick and wounded prisoners.

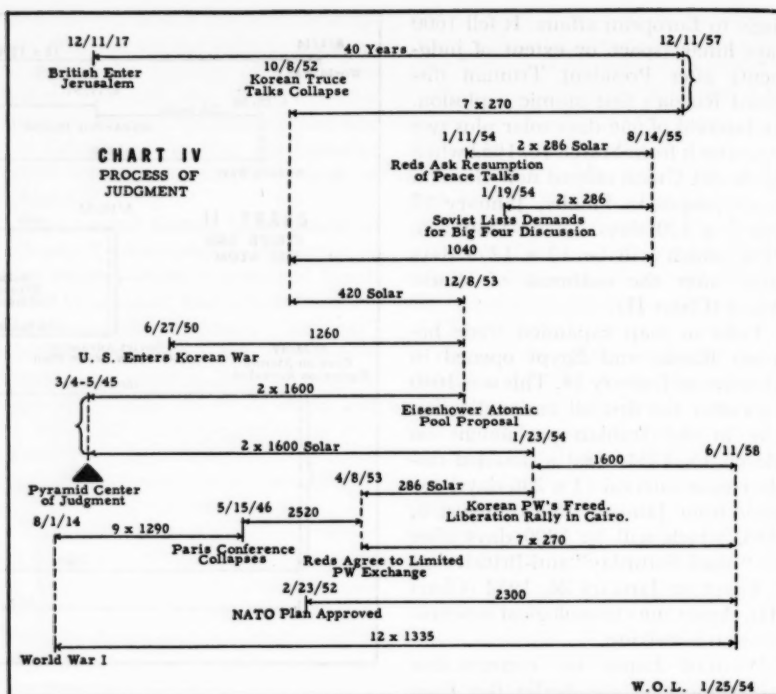
The patterns of unfolding crisis mapped on the charts testify eloquently to the continuity of the swift-paced events that have crowded across the global stage in recent decades. They likewise underscore the surpassing importance of the years ahead. The culmination of Divinely-ordained chastisement, assessment and re-orientation of human affairs is clearly in view.

Leaders in America and Britain, blind to the underlying significance of events, toy with palliatives such as non-aggression pacts with the Soviet Union while they attempt to reshape military strategy in the light of the incalculable potentialities of atomic and nuclear weapons. They lack even the dimmest conception of the transcendent changes which will take place once the forces loose in the world have accomplished their set objective.

Neither in pacts nor in atomic retaliatory weapons will modern Israel find escape from the global impasse. Willingly or unwillingly, they will be compelled to make a basic shift in outlook and attitude. The Prophet Micah looked forward to the dawn of restoration and declared:

"For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever." (Micah 4: 5.)

Only by aligning their activities with the ways of God instead of the ways of Babylon will Britain and America be enabled to pass through today's encompassing tribulation into the coming age. The severity of the trial immediately ahead will depend entirely upon how swiftly this fundamental truth is grasped and acted upon. Compelled by direst peril to look upward, men will find the Lord of lords ever ready to pour forth the new spirit whose manifold manifestations will regenerate the earth.



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Jack and the Beanstalk

FEE, FI, FO, FUM! I smell the blood of an Englishman!" These words are known by many a school boy who, on more than one occasion, has used this magic incantation to punctuate his play. They are words as famous as any in the English language and, when they are heard, the great giant in the story of Jack and the Beanstalk springs to life and can be heard tromping into his house with three calves strung by the heels from his belt. One can immediately picture poor Jack quivering in the oven where he had been hidden by the tall woman of the giant's house. All of the details of this captivating story return to one's mind as vividly as when the story was first heard in childhood.

Here is a story that has penetrated the very fibre of the English language and traditions. Its popularity even to this day bespeaks its basic appeal and betrays the intrinsic genius of its creator. Yes, the story of Jack, the giant-killer, ranks high among the fairy stories, emerging from a rich Anglo-Saxon past to take its place with them as a record, however imaginative, of the evolution of that race from small beginnings to great responsibility and destiny by a process of gradual, spiritual growth. Here, in this familiar story, we find another of the many keys that unlock the mystery of the disappearance of the ten tribes of Israel from the records of history.

It is the clever device of a master mind that clothes a great truth within the intricacies of a parable, or a story. The saga of a great people, and a great race, has been carefully wrapped within the folds of a children's tale. What better method could have been chosen by this sage of long ago than to perpetuate vital historical facts within the eager and imaginative mind of a child, so recently a part of the mind of God? What more formative material could be used in preserving this great racial truth than that which we find in the Saxon fairy tales? For each, in its own way, holds a vital part of this truth, which, when pieced together, paint a magnificent and somewhat overwhelming picture equalled in majesty only by the final passages of the Book of Revelation!

As we shall discover, many of the meanings in the story of Jack and the Beanstalk are corroborated by this and other books of the Bible. Its symbolism understood, the story becomes a classic among Anglo-Israel chronicles and is another link to restore the chain of events that lead us back directly to the time of Abraham in the Bible. Much revered as the story may be in the hearts of all who have heard it, especially children, as a record of the Anglo-Saxon-Celtic race it takes on a new and doubled significance. So let us turn to the story itself.

There are six characters in this drama. If we comprehend what these characters stand for as symbols, we will get the meaning of the story. Three of these characters are men and three are women. In the first category is Jack, then the "man with the enchanted beans," and finally the giant, or ogre, as he is sometimes called. The women are, first, the mother of Jack, then the old woman he met on his way to the giant's house and, finally, the "great, tall woman standing in the doorway of the stately mansion." We will study each of these characters in turn and, when we find out who they are, we shall arrive at some very vital conclusions. With these conclusions we shall know more of the missing links of Anglo-Israel history and by this see that the author of the tale was a prophet. He was a prophet as truly as any of those found in the Bible, for his prophecies coincide closely with those of the Scriptures and also elaborate upon them.

Let us look first at Jack, for if we can understand who he is, we shall have largely solved the enigma of the story. He is the central figure and the hero of the tale. Indeed, what happens to him is the whole theme of it, and therefore of chief interest to us. In the name "Jack" we find a shortened form of the name "Jacob." Jack, therefore, stands for the same Jacob of the Bible who had twelve fine sons and who, because God found him worthy, was given the spiritual name of "Israel." In Jack, then, we have a type of the whole House of Jacob, or the *children of Israel*!

When we hear the giant exclaim

By Rev. James Haggart

as he enters his house, "Fee, fi, fo, fum! I smell the blood of an Englishman!", we immediately understand that Jack is an Englishman. Here in this tale is the most direct reference to *Israel as England* that we have. Jack is very definitely an Englishman, or else the giant would have not sensed his presence in his house.

The Englishman today may be identified very easily. He has a cut, an air, that is quite properly his own. One can recognize him at a distance by his clothes, and by his language he is certainly known. We will not explore his characteristics in detail except to note here that an Englishman has a stamp which makes him different from all others. Although he was hidden, the giant knew that there was an Englishman present. Somehow, he knew!

We find another clue in the name itself, a name so familiar to the English, and so often used. The name "Jack tar" is so well known to us that we need no explanation that this refers to the English sailor. The Union Jack is likewise the name of England's flag. These simple usages of the name betray its derivation. Jack means Jacob and from this fact stems the whole plot of our story.

Therefore, the hero of our story is Jacob and every reference to Jack is not only a reference to Jacob, the man, but to Jacob, the progenitor of the "children of Israel" of the Bible. He is a type for the House of Israel, much as "John Bull" is a symbol for the English today.

Here, incidentally, is another clue to the identification of Israel with England. The bull was the symbol adopted by Joseph as the sign of his house, and it was displayed upon the shields and upon the standards of all who belonged to his house. There is a suspicion that he adopted this sign through his associations in Egypt, where the bull, or cow, was made an object of worship. He certainly was a man of high esteem in that country and the mother of his two sons, Ephraim and Manasseh, was a priestess in the temples of Egypt.

Ephraim, the younger, has been identified with England and, as the receiver of the blessing together with his elder brother, Manasseh (the United States), retained the symbol of the bull as his own. The nickname "John Bull" for Ephraim's sons becomes, therefore, extremely appropriate.

In the Book of Revelation there is indicated a "place" to which Israel was to fly, the very same place called by Isaiah the "isles of the west"; namely, the isles of England and Ireland and the smaller islands near their coasts.

"And to the woman [Israel] were given two wings of a great eagle, that she might fly into the wilderness, into her place [the British Isles], where she is nourished for a time, and times, and half a time [1260 years], from the face of the serpent." (Rev. 12: 14.)

With England marked as a future setting for the drama of the children of Israel, as indicated here in Revelation, we find a further identification of Jack as the Englishman of our story, and as the *Israel* of the Bible story.

It is probably for this reason that in this story Israel takes the form of a man, rather than that of a woman, as the case is in many of the other folklore stories, and in the Bible. The teller of the tale wanted seemingly, to impart a direct truth, where there would be no mistaking the identity of Israel with England. It is the same truth that Isaiah and other prophets revealed in prophecy, and which has since become a fact in human history.

In our story, however, Jack begins his adventures, not in England, but in another land. As Jacob, the man of the Bible, the opening scenes place him in Canaan and Egypt. The story begins:

"A very poor widow once lived with her only son in a little cottage on the border of a great wood. They were so poor that often Jack went supperless to bed."

Anyone familiar with Genesis in the Bible will recognize this as descriptive of the condition of Jacob and his sons at the time of scarcity in the land of Canaan. Joseph, the son who had been left to die by his brothers, and was finally sold at the suggestion of Judah to a band of Arab traders, was now in Egypt. By his interpretation of Pharaoh's dream he had been warned of God of the coming famine. Joseph, in storing up the grain, became not only the saviour of Egypt but the saviour of Jacob, his father, and all of his brothers:

"And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands." (Gen. 41: 57.)

Very briefly, and in terms of symbolism, the next sentence sums up the whole experience of the House of Jacob in Egypt:

"At last things became so bad that Jack's mother made up her mind to sell their cow."

The use of the symbol of the cow (Egypt) effectively typifies the term of enslavement in Egypt and the addiction of the children of Israel to the worship of Egyptian gods. So enamored of Egyptian gods had they become that at the time Moses was in the mountain talking with God they pooled their golden earrings and ornaments and melted them into gold to form a golden calf to worship. The symbol of the "cow" in the story speaks of the whole Egyptian experience of Israel and the adoption of many of the Egyptian ways of worship.

"On the way Jack met a man with a bag of beans in his hand. Jack took such a fancy to the beans that he begged the man to give them to him. [Evidently, the beans were very desirable to Jack.] 'No indeed,' replied the man, 'they are magic beans. But you shall have them in exchange for the cow.' To this the boy readily agreed."

How mindful is this passage of the promise of the children of Israel to Moses, "All that the Lord hath spoken we will do," the well-known vow made at the foot of Mt. Sinai. Upon this assumption, we shall perceive that the "man with the enchanted beans" represents Moses, and that the agreement he had with Jack (who is Israel) is none other than the covenant between God and His people. Take note that Jack wanted the man to *give* him the beans, but the man with the beans exacted the giving of the cow in return. This insistence appears to echo the verses at the beginning of chapter 20 of Exodus, when Moses came down to the people and spoke to them of the commandments of God:

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing. . . ." (Ex. 20: 2-4.)

God revealed His plan for His people, but He required first that they give Him their entire attention and give up the worship of the cow of Egypt, a ritual which they found it difficult to

part with. In return for this God made a promise to them through Moses:

"Behold, I make a covenant: before all thy people *I will do marvels*, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord. . . ." (Ex. 34: 10.)

The gift of the magic beans betokens the many miracles which God wrought in bringing His people out of the land of Egypt and into Canaan. Not the least of these miracles was the precipitation of food in the wilderness of Sin, a food which took a small round form (suggesting a bean!), with which the children of Israel were formerly unacquainted. They gave it the name, "manna," and they ate it, together with the quail provided, and were sustained.

Also, "the people thirsted there for water; and the people murmured against Moses, and said, Give us water that we may drink." Moses, turning to God for an answer to this dilemma, was promised another miracle:

"Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." (Ex: 17: 6.)

God performed many miracles for His people as they proceeded on their way to the promised land which was "flowing with milk and honey." Using Moses as His spokesman, God insisted that they keep their promise and make no more graven images of the holy cow of Egypt, nor the image of any other animal of the earth to worship.

Thus we find that the first few sentences of the story of Jack and the Beanstalk outline the early history of the children of Israel. It begins with Jacob in Canaan, extends through the bondage in Egypt and includes the return to the land of Canaan under the leadership of Moses, and the building of the city of Jerusalem as the capital of their new kingdom. Speaking to the people through His chosen prophets, God established them in Canaan, caused them to prosper and to prevail over all their enemies. It is a well-known fact to those who study their Bibles closely that, as long as Israel honored the covenant, God rewarded her and protected her from her enemies. But when the covenant was disregarded, to that degree God allowed her enemies to prevail against her.

We have identified just two of the characters in this story; but before continuing in this vein, let us look again at the story itself. Let us focus attention upon the miracle of the tremendous growth of the beans.

Jack went to sleep and while he slept they sprang up as a vine and made a fabulous ascent into the skies. As if in a dream, Jack went outside and started to climb the stalk, going higher and higher until he got to the top. This climbing of the beanstalk is emblematic of the very same ladder that Jacob beheld in his dream at the gates of Luz, where he saw angels "ascending and descending." Here different symbols are used, but the meaning is the same. This vision granted Jacob was but a prevision of the kingdom that God is to establish on earth, where men and angels will mingle on earth and have equal access to the secrets of heaven.

A casual reading of this passage of the Scriptures will not divulge the greater inner initiation which Jacob was given on that hallowed night. Jacob is here again but a type of all Israel and of all who overcome. Each in his own way, and according to the gift of God, shall experience this individually. In turn each of the prophets were given this same vision, and in the relation of their experiences we have in our Bible descriptions of God's realm which otherwise we would not have.

Collectively, this intimacy with heaven and the angels within it will some day be enjoyed by all. By this vision Jacob was shown the prospect of the Kingdom of Heaven as it would be established some day upon earth. He accepted the fact that this great event would come to pass in the far future; he was satisfied with the promise of God that through him and his seed God would make His Kingdom manifest upon earth.

Jack, symbolizing Jacob, aspired to this kingdom and began to climb the ladder. Yes, it is Jacob's ladder that he was climbing, the same ladder that is described in Genesis 28: 12-15:

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it [at the top], and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the

east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land. . . ."

This latter promise was fulfilled when in 1917 General Allenby brought his forces against Jerusalem and England took possession of Palestine. In all other phases, the above promise of God to Jacob had been fulfilled. After the forming of a nation in the British Isles (land of the covenant, or *brith*), the English spread to all parts of the earth, north, east, south and west. The British Commonwealth of Nations, the United States of America, and kindred nations are the result of this promise. To say that these people have been, and are, a blessing to the earth in countless ways is a fact that history acclaims. As couriers of the Gospel alone they have fulfilled this prophecy. This missionary work has been going on for several centuries and today this work has been augmented by technical and economic help being given to the less fortunate areas of the earth. The assistance that the United States has given in food alone is too well known to enlarge upon.

After Jack reached the top of the beanstalk, "he found himself in a strange country," the story goes. "It appeared to be a barren desert; not a tree, shrub, house or living creature was to be seen." At this point of the story we meet the "little old woman in a long red cloak." Just as Jack spied the large house of the giant in the distance, this old woman suddenly appeared and told him of the nefarious nature of the odious giant. Jack learned that "his father had been wealthy and powerful, but his wealth and his good deeds had gained him the hatred of a wicked ogre. The ogre killed Jack's father and stole all of his money and some valuable possessions, one of them a hen that laid golden eggs, and another an enchanted harp. He intended to kill Jack and his mother too, but Jack's mother managed to escape. . . ."

In the above we are given several hints as to who the giant really is. We should first note the kind of country the giant abides in. It is desert country, suggesting the sands of Arabia that lie between Canaan and Babylon. The prototype of this "giant," who was to seek to wrest away the power and the very life of Israel, was Nebuchadnezzar. The actual image he set up in

the plain of Dura was giant in size (Dan. 3: 1). The order was given that all should "fall down and worship the golden image that Nebuchadnezzar the king had set up" (Dan. 3: 7). It will be noted that, at the dedication of the image, all the "princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces" were required to be present. Having conquered all the civilized world of that time, Nebuchadnezzar sought to ensure the permanence of his victories by the establishment of a new religion and a new economy. Henceforth gold became the medium of exchange, and has continued to be so down to our present day.

It should be reiterated here that Jack represents Jacob-Israel, but as time elapsed his sons and their families multiplied so that, in the time of Nebuchadnezzar, the Israelites were a great multitude. Israel had been divided into the House of Israel and the House of Judah. The House of Israel was taken captive by the Assyrians in 740 B.C. and, when the Assyrians were overcome in turn by Nebuchadnezzar, we know how he went up against Jerusalem and took the House of Judah captive (580 B.C.).

The killing of "Jack's father," signifies, therefore, the capture of King Zedekiah and the attempt to end the reign of the House of David by the killing of Zedekiah's two sons. This passage is not to be taken literally, for it has no reference to Jacob's natural father, Isaac. It refers to an attempt to destroy for all time the reigning House of David. When Nebuchadnezzar killed Zedekiah's sons, he thought he had accomplished this. But he had not reckoned with the Israel law which allowed the transfer of title through the female members of the royal family; he had not reckoned with Tea Tephi, the daughter of Zedekiah, who was whisked away from Jerusalem by Jeremiah and brought, by way of Egypt, to the northern shores of Ireland.

In this symbolical sense Tea Tephi becomes "Jack's" mother and "Jack" becomes the royal progeny resulting from the union of Tea Tephi with Eaochaid, the King of northern Ireland. By this means God preserved the royal line of the House of David, transferring it by degrees to Scotland, and finally to England.

"The valuable possessions" stolen by

the giant signify the temple ornaments, the vessels and cups, anything and everything in Jerusalem made of precious metal taken by the Babylonians and set up in their own temples in Babylon:

"And all the vessels of the House of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he [Nebuchadnezzar] brought to Babylon." (II Chron. 36: 18.)

"Jack's mother managed to escape," the story goes on to say. This may be taken as one of those living statements of truth, tucked away in the innocent composition of a children's story — a statement which Irish historical records bear out. One of the most dramatic episodes in Israel history is here hidden in the symbology of a Saxon folk-tale. And for what reason? Some ancient Saxon sage took this means of preserving, intact, an ancient Israel truth.

In the sense that the House of David has been preserved and continues through the present reigning house in England, "Jack" has even now retrieved the "enchanted harp" which the giant stole from his father. The harp is, of course, the symbol of the House of David (I Sam. 16: 19) and was taken from the house of the giant by Jack when he realized that it was his rightful possession.

However, the important detail should not be overlooked that the harp was not fully recovered by Jack until he had carried it down the ladder and had it safe in his home. This "home" is the same home that Hansel and Gretel tried to find after they left the witch's cottage.* It refers to the Kingdom of Heaven of which Jesus so often spoke. The enchanted harp, then, will not be completely restored until that day when our Lord shall return to the earth and take His place, rightfully, upon the Throne of David. This event marks the ushering in of the Kingdom of Heaven upon earth. It is the time when "the God of heaven shall set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," as we are told by Daniel (Dan. 2: 44).

In the same way, a part of the material wealth that was stolen from "Jack" (Israel) back in the time of

King Zedekiah has been restored. Responding to the obligation put upon His people Israel by God, England, at the time of the reign of Elizabeth I, began to enter into world trade and to prosper materially. Her ships were found on every sea. Commerce brought her in contact with every land. Her mind then became inspired with inventions, new ways of manufacturing, and she grew and prospered industrially more than any other country of the world.

But the giant is not dead yet! He is swiftly pursuing Jack across his very threshold! It is not hard to see that the giant is hard upon Jack at the present time as we survey present-day England. Spiritually speaking, the nation is at a low ebb. It is an acknowledged fact that only a very small percentage of the people of England belong to a church. Economically, England has not yet recovered from the duress of World War II and the English pound has sunk to its lowest value on the world market. Food scarcities continue in a country which has always boasted of its table.

Starting with the attack upon Singapore in Asia in 1941, we have seen how the military power of England has been challenged and how, one by one, she has given up mandates and powers she had enjoyed for many years. The greatest concession was made to India; even now she is under pressure at the Suez Canal at the hands of Egypt and also in other parts of the African continent. Surely the time of "Jacob's trouble" is known in England today. But the time of trouble will come to an end and Jacob "shall be saved out of it" (Jer. 30: 7).

In the second chapter of Daniel we read of the interpretation of a dream that puzzled Nebuchadnezzar. Daniel described four kingdoms which were to prevail in the world, starting with the rule of Babylon. He described this rule as a head of fine gold upon the "great image" which appeared to Nebuchadnezzar in the dream. Daniel made it plain that the Babylonian king was the first of these kingdoms and that the whole giant image, in all of its stages, would rule the world until "the stone that smote the image became a great mountain, and filled the whole earth." Here again is a picture of the giant with whom Jack has to deal. The day is nearly upon us when, like David of old, Jack will take up a stone in his sling and with it strike the

forehead of the giant, and the giant shall fall down dead. On that day will be fulfilled all the words of the angel spoken to Mary, the mother of Jesus:

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 31-33.)

The killing of the giant Goliath by David was, therefore, also a pattern of the future, and the stone in the sling is the same stone that will shatter the kingdoms of the earth. Jesus will come as He has promised and will be the "Capstone" and supreme Ruler of the Kingdom of God. Thus, the story of Jack, the giant-killer, is the story, not only of Jacob and the House of Jacob, but it is the story also of Jesus and His return to the earth. He will smite this giant who has falsely taken over rulership of the earth, and when the giant has fallen, the rule of the Kingdom of Heaven upon earth will begin. Our story again parallels the Scriptures when we read in Revelation 19: 11-15:

"In righteousness he doth judge and make war . . . and the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."

There is the third woman who figures in our story, she who lived in the house of the giant and befriended Jack, always warning him of the giant's approach and hiding him away. Who is this woman and what does she stand for in the world today?

In Revelation 11: 3 we read of the Two Witnesses who are explained in verse four as "the two olive trees, and the two candlesticks standing before the God of the earth." To relate these two symbols to the symbol of Jack, the giant-killer, we shall arrive at an explanation of the woman in the giant's house. The two olive trees may be taken to be symbols of the House of Israel and the House of Judah, respectively. The Jack of our story incorporates both Israel and Judah as embodying the whole House of Jacob. The candlesticks are explained in Revelation 1: 20 as the Churches, of which there are seven in all, each

*See "Hansel and Gretel," DESTINY for March 1954, pp. 101-105.

described in the second and third chapters of Revelation. The two candlesticks here stand for that purified portion of the Church which is blended with Israel and which shall join Israel in the rewards of the Great Day of the Lord.

The enigma of the woman who lived in the house of the giant is explained partially by the fact that she lived in fear of the giant and yet was friendly to Jack. When the giant was killed by Jack, we conclude that the woman was free of her fear of the giant and lived in her house in peace and contentment.

This woman can be likened to the candlesticks of Revelation, signifying the Church, a portion of which has succumbed to the power of the giant (Babylon, *Mystery*) and a part of which recognizes Jack (Israel) for what he is and is friendly to him. There are many in the Church today who would like to acknowledge openly the identity of the Anglo-Saxon-Israel peoples as Israel, yet are held back by their official positions.

The Church, in order to survive, has seemingly had to submit to the military and economic pressures of this great creature whose head of gold is of Babylon. The Church has been linked inseparably with the wars of the princes of the earth since the days of Leo I (440-461 A.D.) when, as Bishop of Rome, he enjoined Emperor Valentinian III to establish a greater temporal power with the Church. Even the Reformation did not break this silent partnership. In England it was Henry VIII who needed more money

for his wars and eyed the revenue that was drained out of England by the Pope of Rome for his own purposes. Luther would never have survived but for the friendship of the Duke of Saxony, who hid him from the ire of the Emperor Charles and, together with other Electors of Germany, backed the new movement with the sword.

The modern Church itself has acquired vast holdings and is burdened with possessions and "sayest, I am rich, and increased with goods" (Rev. 3: 17). So Jesus described it. The possession of these goods exact an obligation from her, and so closely knit is the Church with the economic makeup of our times that she quite naturally responds to its requirements.

Modern business is based on contest, on conflict and upon the survival of the fittest. It is modified warfare, and it is only a natural consequence that war itself should burst forth in violent forms at intervals. History is punctuated with these adjustments between groups and between nations. Jesus said that man cannot serve both God and Mammon. When He comes in glory, it is a certainty that that part of the Church which is engrossed in possessions and the things of this world will not escape judgment. The true Church will be sustained and purified. That which is unworthy of His Church shall be taken away.

While Jack was in the giant's house he was befriended by this woman, who was interested in his safety, she herself being under the direct domination of the giant. We get a picture of a woman serving unwillingly, as a bond-slave.

This woman represents the Church of today. She is partially in bondage to "the beast that . . . shall ascend out of the bottomless pit, and go into perdition" (Rev. 17: 8), which, when it is killed, will free her from her bondage. In her desire to assist Jack we read in her a secret desire to serve God only, to be cleansed and purified, and to be found worthy and acceptable to our Lord in the day when He shall return to earth and the "two witnesses" shall ascend "up to heaven in a cloud."

Reading the eighteenth chapter of Revelation, we discover a parallel rendering of the death of the giant at the hands of Jack when, at the bottom of the beanstalk, he chopped through the stem and the giant fell to the earth dead. "Babylon the great is fallen, is fallen!" That the death of the giant-beast will affect the world's economic structure will be seen in the fact that "the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more." Then we will find that Jack shall have all of his money and his hen that lays eggs of gold, and he shall have his enchanted harp. He shall enjoy all of these things without further fear of the giant. He may join with John, the Revelator, in rejoicing that "after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore [giant,] which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

(Continued from page 130)

nard Baruch. The policies instituted under the Roosevelt Administration became the *musts* of the Truman-Acheson planning. Although the people elected a Republican candidate as President in November 1952, Mr. Baruch still carries on. He is devoting his time to the plan for complete conscription of all citizens, both men and women, between the ages of 17 and 70, advocating that the President be given the power to draft all human beings and material in the name of a national emergency. Once that power is granted, it would be an easy matter to create the national emergency desired and thus bring about a dictatorial control that would rival that of the tyranny now existing in Soviet Russia.

Bernard M. Baruch is the man whom Sir Winston Churchill first visited upon his arrival in the United States the early part of last year. Before the inauguration of President Eisenhower, an important meeting was held at Mr. Baruch's home and leading Senators and Congressmen were called in. For many years deference has been paid by leaders of state, congressmen and others to Mr. Baruch,

who has been called the "unofficial President" and the "elder statesman." However, the application of these "unofficial" titles is based upon a fact neither as beneficial nor as harmless as most people suppose. They are, in fact, a telling indication of behind-the-scenes manipulations of national affairs, carried on in conformity with a set pattern of which the program for drafting every citizen in the land is a part in the consolidation of the hoped-for controls. And all this at the behest of men never elected to office by the people of the United States. When the actuality of this governing power is recognized, it accounts for the fact that, although party labels may change from time to time, the only real change visible to the public is in the faces occupying public positions — the programs and policies remain the same.

It will only be when the people awaken to these facts that they will arise in the might of their indignation and demand a voice in the affairs of state. Then they will move to destroy the behind-the-scenes influences so detrimental to the welfare of our nation, which have been the cause of much needless suffering and war.

(Continued from page 118)

Luther wrote:

"We cannot attain to the understanding of Scripture either by study or intellect. Your first duty is to begin by prayer. Entreat the Lord to grant you of His mercy the true understanding of His Word. There is no other interpreter of the Word of God than the Author of this Word. As He Himself has said, 'They shall all be taught of God.' Hope for nothing from your own labors, from your own understanding; trust solely in God, and in the influence of His Spirit. Believe this on the word of a man who has had experience." (D'Aubigne. Book 3, Ch. 6.)

How true I have found this to be in my own attempts to sound a warning. I feel that God has called me to present to others the solemn truths of these times and I find that I, too, have stirred the enmity of Satan and of the

men who love the fables that he has devised. As Paul explains this:

"Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth." (II Thess. 2: 10-12.)

Martin Luther, like a prophet of old, foresaw why modernism — disbelief in the Scriptures — would eventually infect our religious life. It is because Satan has corrupted the theological schools and all seats of learning. Luther wrote of these universities:

"I am much afraid that the universities will prove to be the gates of hell, unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of the youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in

which men are not unceasingly occupied with the Word of God must become corrupt." (D'Aubigne. Book 6, Ch. 3.)

Now note the parallel when I quote to you from the writings of one of Satan's emissaries:

"We must secure the good will of teachers and professors in schools and universities, of liberal ministers of religion, and of the pacifists and reformers of the world, in order to create a mental barrier in the minds of the capitalist youth which shall forever bar them from participating in a carnal conflict with the communist order." (Nicolai Lenin.)

The truth is no more desired by the majority today than it was by the papists who opposed Luther. There is the same disposition to accept the theories and traditions of men instead of the Word of God as in former ages. And, as in Luther's day, those who dare to expose this apostasy are vilified and smeared. This will continue to be true to the close of this present Babylonian materialistic world order.

As Jesus said to His disciples:

"If ye were of the world [the materialistic world order], the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also." (John 15: 19-20.)

On the other hand our Lord declared plainly:

"Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets." (Luke 6: 26.)

We are living in that generation which will see brought to a close this controversy between truth and error — between Christ and Satan.

"The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world order. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding." (White. Page 171.)

It is this new light that now declares that this materialistic world order is soon to be destroyed and that Jesus Christ will return to reign over the House of Jacob forever.

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and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. 19 And the LORD said unto

The Israelites' task increased

CHAPTER 5

AND afterward Moses and Aaron went in, and told Pharaoh. Thus saith the LORD God of Israel, Let my people go, that they

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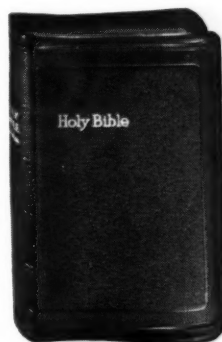
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2 Then the high priest and the

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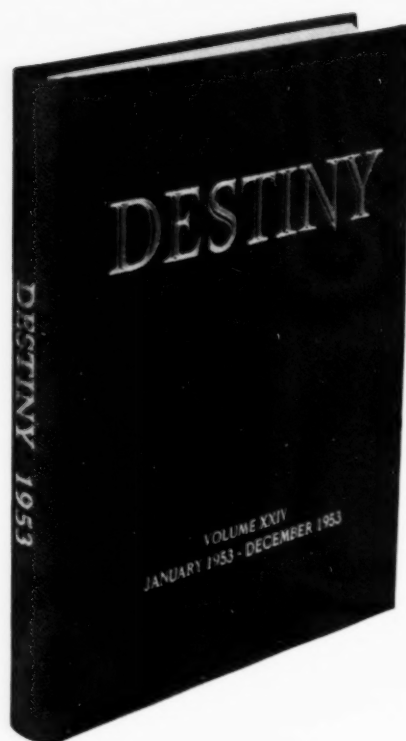
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